



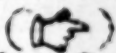
**The Christian state
of Matrimony.**

wherein husbandes

**wyues may learne to keepe
house together wyth
Loue.**

The Contentes.

**The originall of holy wedlocke,
when, where, how, and of whom it was
instituted and ordayned: what it is, how
it ought to proceede: what be the occasi-
ons, frutes, and comodities therof. Con-
trarywise how shameful & horrible a thing
whoredome & adultery is: How one ought
also to chuse hym a Mate and convenient
Spouse, to keepe and increase the mutu-
all loue, trouth and duty of wedlock:
And how marped folkes should
bring vp their chyldren in
the feare of God.**



By Myles Couerdale.

**Wedlocke is to be had in honour among
all men, and the bed vndefiled. As for
whorekeepers and adulterers God shal
iudge them. Hebrewes. xij.**

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John Wolfe. 1575.**



Miles Couerdale to the Christian Reader.



Among other greivous syns and shameles blasphemies, which in this last euill and perilous tyme haue sore encreased (alas therefore) and prcuayled into a great number: this is not the least, I meane adultery, wyth shameles whooredome, and all maner of vncleannes in baine wordes, and vncaste workes. Al this now cometh because that such vices beare no more their own right names, & therfore doth no man esteeme them as they are in them selues, and in the sight of God. The bloudy murtherer (I neede not here to speake of a rougher name) is called a good bold man of hys handes: The vsurer is named a good honest thristy man. To be drunken, is to be mery. To commit whooredome, is called as much as to exercise the worke of man, and to do as yong folkes that cannot lift the selues vp vnto heauen. Many there be that boast them selues of aduilty, yea, many make but a iest, mockage and sport ther of. To cast out vncleane wordes, and to syng bayne songes of ribauldry, is called good pastime. yea, in many places (the more pity) it is come so farre, that these and such lyke vices are counted no synne: neyther is there any thing reckned for synne, in a maner, saue onely to talke of God and hys truth, among Atheistes and Papistes.

For no man is despised, reprovied, and resisted among them, for quarelyng, vsury, whooredome, swearing, lying, drunkennes, gluttonye, bayne songes, ydle wordes, raplinges, and vncomefly ie-

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tures. But if a man speake of God, and reprove
such conuersation for a vaine and vngodly liuing,
or do syng of God, or meddle with such songs as
are made of the gracions worke of the holy Gos-
pell, agaynst falsehood, hypocrisie, idolatrye, and
vyce: he may not be suffered, he shall soone be de-
spised, as one that sclaundereth honest folkes, and
medleth with new straunge thinges, wherfore,
seying that such vices haue lost their owne ryght
names, and shame is become honesty: we haue
this fruite thereof, that the vncleane of shame-
full whozedomie and adultery is now become al-
together common and shamelesse in the world.
For though some now onely of an euyl custome,
some through the ignorance of Gods woord, re-
sort after vngacious companie and foolyshe pa-
styme, yet for the most part do they folow whoze-
dome and adultery in idleness, euen of a shamefull
wycked purpose.

They also that lyue in wedlocke, and commit
neither whozedomie nor adultery, lyue yet so mi-
serably in other poyntes, that through their con-
uersation neither God is praised, nor them selues
set in quietnes of conscience, neyther are other
men edified thereby. Hereof spryngeth now an
horrible blasphemy in the whole Congregation
of all estates and lyues. For the Children that
are brought up in such abominations, and haue
seene nothyng but vice: when they also come to
marriage and common offices, lyue as they haue
learned, seene, and are accustomed, euen fleshye,
shamefully, vayne, rudelye, vnruly, vn-
christianly, and plant none other thyng saue onely
that which they haue of them selues. This com-
meth

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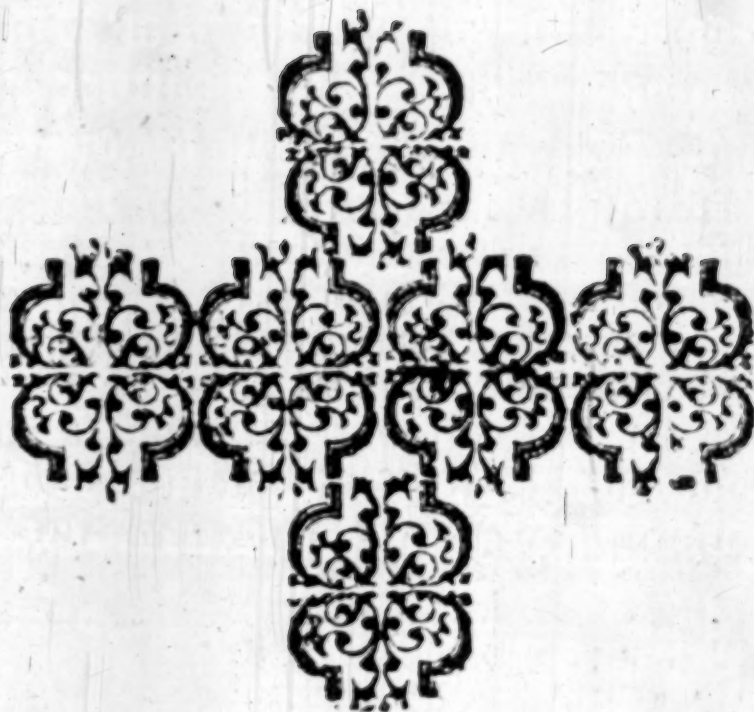
meth also because that wedlocke is not kept as it ought to be, and because it proceedeth euyl, enen without God, and agaynst the lawe of equitie. Many know not who dyd institute and ordayne holy wedlocke, neyther what wedlocke is, neyther for what intent it ought to bee embraced. Many haue respect onely vnto goodes that they may be rich, or come into great friendship, and make an hande. Manye take wedlocke vpon them as a nother common custome, because that (after the course of the world) they wyll doo as other folkes.

Truth it is, that in many places there is earnest preaching against such abomination and vice, but the word of preaching prospereth not on euery syde. For all Dominions, Cities, Countries and people wyll not geue place to the wholsome doctrine of the Gospell. For asmuch also as that whych is wyrtten endureth longer, and goeth further then it that is spoken: therefore haue I gathered thys booke, concerning holy wedlocke, and set it out in wyrtting: specially to the confusion, diminishing and wastynge of all the foresayd vncleannes, to the honour, prayse, commendation and plantynge of true cleannes, for the good instruction of symple maried people: to the intent also that wedlocke may well proceede and be kept, and that nothing be done amysse through ignorance or euyl custome, or for fault of doctrine. To the intent also that all vertue and honestye may preuaile, and that men maye walke soberly according to the commaundement of the Lord. For this is the wyl & commaundement of the Lord (as Paul saith) euen that we should be
holy,

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holy, that we should refrayne from whoredome
or uncleannes, that euery one of vs know howe
to keepe hys vessell in holynes and honour, not
in the lust of concupiscence, as doo the Heathen
which know not God. For this intent is al our
enterpryse, that true chastitie and cleanness
may be described vnto euery man, and
that filthy condicions may be auoi=
ded. which God for hys
mercyes sake graunt
his grace therto.

Amen,



C The Christian state of Matrimony.

C The first Chapter.

C The beginning and first original of holy wed-
locke, when, where, how, and by whom it
was ordayned and instituted.



When our Lord Jesus Christ
in the .xix. of Mathew, was
spoken to in certain pointes
cōcerning Wedlock, he had
a respect behind him into y
old Testament, and gaue aunswer out of
Moses, that he sayd, how that Wedlocke
at y beginning was ordained of God him
selfe. For asmuch therfore as I now also
am minded to speake of the beginning &
first originall of holy Wedlock, I know
no better, then in lyke maner to stablsh
the same out of the right excellent Pro-
phet of God Moses, who writeth & testi-
fieth in the second chap. of his first booke,
that God made y man Adam altogether
perfect, set him in the Paradise or garden
of pleasure, and afterward sayd immedi-
ately: It is not good that man should be
alone, I wyll make him a fellow helper to
stand next by him. For when the Lord
had shapen Man out of y earth, he brought
vnto

The place
Genes. 2.
plainly de-
clared.

A.iiij.

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wedlocke
was insti-
tuted of
God in pa-
radise.

unto hym all maner of beastes, that he might geue euery one his right name how it should be called, and that he might looke vpon them. But among them all founde he none apte to be ioyned vnto him selfe, none that he could set his hart vpon, none like himselfe, none that he might dwel by as by an helper and comforter. And vpon this sayd God: It is not good, that man should be alone. And therfore determined he with him selfe to make an helpe and comfort vnto man. In the which processe we perceiue all ready, where holy wedlock was instituted, namely in the paradise and garden of pleasure: yea, and when it was ordained euen in the beginning of the world, before the fall of man in all prosperity. Of whom also it was instituted, euen of no Angel or man, but of God himselfe doubtles to mans great comfort and help. For in as much as God himselfe saith: It is not good for man to be alone: It followeth y it is good for man to haue his own lawfull mate. As for that euil which some time is sene and found among married parsons, it commeth not chiefly of holye wedlock, but of the misusing thereof, and because men do not as God commaundeth
and

and as they should do.

Now wil we farther consider how God
 did institute holy wedlock: and he himself
 made a companion for man, and brought
 him a wife. It followeth thus in Moyses. *The crea-
 tion of the
 woman.*
 Then the Lord God cast a slumber on A-
 dam, and he slept. And he took out one of
 his ribs, and in steade thereof he filled up
 the place with flesh. And thus did God
 make the woman out of the rib that he
 had taken from Adam. Of this maner did
 God make for man a companion like vnto
 himselfe and meete for him. Here now
 ought we to consider the occasyon why
 God made the woman out of the sleeping
 man, and not as well of the earth, as he had
 made man before. For all this serueth to
 the declaracion of our purpose. First in
 the sleepe of Adam, did he set forth the
 death of Christ, out of the which (vnto the
 same Lord Christ) ther is prepared a pure
 and holy spouse in the fountaine of water
 thorow the word, as Paule saith to the
 Ephesians the fift chapter, of such health
 and grace of God should married folkes
 also haue vnderstanding and knowledge.
 Moreover his mynde is to sygnify vnto
 vs, that in taking holy wedlock in hand,
 all

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all temptations should sleepe. The ordinance, regard, and feare of God ought to ioyne the together, & ar disposed to marry. The woman was taken from and out of the side of man, and not from the earth, lest any man shuld think that he had gotten his wife out of the myze: but to consider, that the wife is the husbandes flesh and bone, & therfore to loue her. Yet was she not made of the head: for the husband is the head & Maister of the wyfe. Neither was she made of the fete (as though thou mightest spurn her away from thee, and nothing regard her) but euen out of thy side, as one that is set next vnto man, to be his helpe and companion. And as the bone of the flesh is strong, so ought the Husband to be the strength, help, and comfort of the wyfe. Therfore was she also taken and created out of the rib or bone, and not out of the flesh.

But in the circumstance that foloweth, shal euery thing be moze plain after ward. For now it foloweth how God gaue the woman vnto man, & how he receiued and tooke her. God brought the woman vnto Adam, & as it is euident in the first chap. he blessed them, & sayd vnto them: Grow
and

and multiply, & fyl the earth. Out of the which wordes we may perceiue clearly, that God was the first causer of Wedlock, and first did knit them together, and blessed them. Now as soone as the woman was brought vnto Adam, and geuen vnto him, he said immediatly: This is one bone of my bones, and flesh of my flesh. Afoze did Adam behold and consider all beastes and liuing creatures here vpon earth, and gaue euery one his peculiar name according to his kinde, but among althinges liuing, he found none, to whom he might beare an hart and minde, namely to dwell by it, to loue it, and of it to procreate one lyke vnto him selfe. And therfoze is it reason, that with fire they be punished vnto death, which (against all kind and nature of man) haue to do with beastes and not onely with woman.

Adam and
Eue were
married to-
gether.

As soone now as the woman was set before Adam, he knowledgeth immediatly, that shee was for his purpose, that he liked her well, and that he could find in his hart to loue her, as one that was of his own kinde, of his own bloud, flesh of his flesh, & bone of his bones. For though he slept whan the woman was created out of his

Occasion
of loue and
consent in
marriage.

ryb,

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ryb, yet saw he wel that she was like him, and such one as he hetherto had not found among all other liuing creatures. And also had planted in them the kind, the loue, the hart, the inclinacion, and naturall affection that it becometh the one to haue toward the other. Like as Adam now had geuen all other beastes their names according to the first originall, and operacion of their kind, so geueth he now a name also vnto the wyfe, and calleth her Ischa, that is to say, of man, because shee was taken out of man.

Then foloweth it further in Moises. For this cause shall a mā leaue his father and mother, and cleaue vnto his wife, and they two shall be into one fleshe. These words doth Adam, or els Moises speake yet out of the mouth of God, and thereby declareth the duty, knot, and couenaunt of married folkes, namely, that the highest loue, bonde and vnity among them should be this, that no man separte them a sunder, but onely death. This declareth he with two speciall pointes. First there is no man next vnto God dearer vnto vs by all reason, then is our Father and Mother. But when they will make discord betwene

The knot
and couenaunt
of marriage.

betwene married folkes, God commaundeth a man in that behalfe to forsake Father and Mother, and to keepe him to his wyfe. The loue therefore in maryages ought to be next vnto God, aboue al loues. The second: They two saith he, shalbe into one flesh, that is to say, one bodye. Now like as the greatest loue, the most excellent and vnpainful seruice, diligence and earnest labour, is in the partes of a mans body, one doing for another, one loving, defending, helping and forbearing another, suffering also like ioy and paine one with another: Euen so ought it to be betwene man & woman in wedlock. And lyke as the partes of mans body seperate not them selues one from another afore death, euen so must wedlock be a knot vnlooseable. And lyke as the parts of a mans body, when they are sundred one from another, conceaue an exceeding great anguish, dolour and payn, euen so ought it to be an exceeding griefe for married folkes to be seperated. And thus Moses ouer & besides that he declareth the first originall of holy wedlock, laieth also the foundation of lawes matrimoniall, out of the which all other Statutes are taken.

After

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After the fall of Adam and Eve there was nothing added further vnto wedlock, neither altered in those thinges that were ordeined, sauing that by reason of the fall and sinne, there was sorrow and paine laied vpon them both and vpon vs al. For vnto man it was sayd: In the sweate of thy face shalt thou eate thy bread, &c. And vnto the woman sayd God: I wyll surely increase thy sorrowe when thou art wyth child, and with payne shalt thou be deliuered, and to thy husband shalt thou haue respect, and vpon hys pleasure depende. Neuertheles, thorough the vnfained faith in Iesus Christ, al these and other griefes are minished in them that beleue, and therby vnperfectnes is helped, in so much that they come to a very prosperous old age many times.

Thus much thought I to shew out of Moses, the excellent seruant of God, when where, how, of whom, and partly for what intent, holy wedlock was instituted, chiefly how that God himselfe in Paradise, at the beginning of the world (euen in the time of mans innocency and prosperity) ordeined thus for the wealth of man, that one man, and one woman ioyned together

ther should be one body, one to loue the other aboue althings next vnto God, the one to be coupled to the other without separation, one to helpe and succour the other, and in the feare of God to bring vp their childzen. And this is in a maner the whole sum of the one part of this booke.

¶ The second Chapter.

¶ What wedlocke is.

FOr vpon the sayd foundation wyll I lay and set forth all my worke following. And first wyll I shew what wedlocke is. Then when I haue described the same, I shall open and declare the articles thereof particularly.

That we call wedlocke, is in the Germanes tounge called Ge, which as it is a very old word, so is it sometime taken for a law or statute, sometime for a bond or couenaunt. This is the old couenaunt, the new Testament, the new law or the new couenaunt: because that therein consisteth not onely the law that God gaue to the olde and newe people, but also the couenaunt which he made with them both. The Latinistes call it Coniugium, a ioyning or yoking together, lyke as when two

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two oxen are coupled vnder one yoke, they beare oꝛ dꝛaw together like burthen and waight.

**A yoking
together.**

Therefore is wedlock a couenaunt, a coupling oꝛ yoking together. Now if wedlocke bee the coupling oꝛ yoking together of one thing, then must it be excepted from other knittings, and we must geue vnto it the own nature and property pertaining to it selfe. Namely, that it is a right knot vnto God acceptable a yoking together of one man and one woman with the good consent of them both. Here vnto also must we adde, why and wherefore they should and must be yoked together: Euen to the intent that they may liue honestly and friendly the one with the other, that they may auoide vncleanes, that they may bring vp children in the feare of God, that the one may helpe and comfort the other.

Out of this may we comprehend a short description of wedlock, and say: wedlock is a lawfull knot and vnto God an acceptable yoking together of one man and one woman with the good consent of them both, to the intēt that they two may dwel together in friendship and honesty, one helping

helping and comforting the other, eschewing uncleannes, and bringing up children in y^e feare of God. Or els set it after this maner folowing: Wedlocke is the yoking together of one man and one woman, whom God hath coupled according to his word, with the cōsent of them both, from thence forth to dwell together, & to spend their life in the equal partaking of al such things as God sendeth, to the intent that thei may bring forth children in the feare of him, that they may auoyd whozdom, and that according to Gods good pleasure the one may helpe and comfort the other.

¶ The third Chapter.

¶ The declaration of wedlock thus described.

Now wyll we playnly open euerye parcel of the sayd description from article to article, and (with testimony of the scriptures) p^roue and establish the same where neede is.

First, that Wedlocke is the coupling together of one man and one woman, not of one man and mo women, or of one woman and mo men, the Lord hym selfe affirmeth it, Mathew. xix. and so is it wrytten also in the seconde of Genesis.

One man,
& one woman.
man.

B. J.

Now

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Now where as some of the holy fathers had mo wiues then one, those were but the actes of certaine pziuate men, and not such generall exanples, as are thzoughly to be followed.

Againe, the pziuate deede of some, oz of many men make not a cōmon law. The Lord in y^e soze rehearsed place of Mathew did alledge & renue that old law of maryage againe. Therfoze he th at now wyll bzing in y^e multitude of wiues, shal folow moze the rule of Mahumet, then of Chzist.

Moreouer, by the yoking, ioyning oz coupling doo I vnderstand not onely an outward dwelling together, but also an vnifoyme agræment of mynde, & a common participation of body and godes, for as much as the Lord sayth plainly: And they two shall be into one flesh, that is, one body. But of this we shal speake further afterward, when we come to treate of the consenting.

Furthermoze, wedlock must not onely be a coupling together, but it must also be such a coupling together as commeth of God, and is not contrary to his word and wyl. For wher as certain men do alledge out of the holge Gospell, what God hath coupled

coupled together, let no man sepe-
rate, and conclude thereon, that when two persons
come together, & the one hath taken the
other, it must needes be fast, and no man
may bzeake that band. Such men haue
not so good respect to the woordes of the
Lord as they should. For the Lord sayde
not: What so euer is coupled together,
ought not, or may not be sepe-
rated: but thus he sayd, what God hath coupled to-
gether, let not man sepe-
rate. Therefore
must it be considered not onely whether
two persons come together, but much ra-
ther whether it be done with God, or no:
that thing is with God, which is not done
against his commaundement and wyll.

Let not
man sepe-
rate, that
God hath
coupled to-
gether.

Ther be many whom God coupled not
together, but carnall lust, money, goodes,
flattery, dyconkennes, a fleshly armie, and
friendship, wher God is not thought vpon,
and therefore syn they the more agaynst
him. It is writte in the .viij. chap. of Gene.
The sonnes of God saw the daughters of
men, that they wer faire, and tooke to them
wiues such as lyked them. Wherby enery
man may perceiue that there was loue &
lust, a consent and coupling together, but
therfore pleased it not God: The same

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maner of wooing doth the Lord recite also in the .xiiij. of Mathew, and sayth: As they were in the dayes afore the floud, they did eate, they dyd drinke, they maryed, and were maryed, euen vntyll the day that Noe entred into the Arke, and they regarded it not, tyll the floud came and tooke them all away: Thus also shall the coming of the sonne of man be.

There is no man now so dull, as to thinke that it is synne to mary: Therefore was not that reprehended as though it were synfull and an vnright thyng to mary, but because they came not together after the word of the Lord: Yea, rather they followed their owne temptacions, as I sayd afore. Wherefore Also, as dyd separate diuers Mariages: yea, euen of those that bare a good affection the one to the other, and were coupled together. For it was not God but their own temptation that ioyned them, Eldras. x. chap. The yoking of maryed folkes together, must be framed ryght accordyng to the word and wyll of God.

¶ The fourth Chapter.

¶ The right couplyng together of Christian folkes in maryage.

Certaine

Certayne poyntes nowe shall I set forth, to the which those faythfull Christian men must haue respect, that intend to take holy wedlocke vpon them, according to the wyll and pleasure of God. First, though mariage also concerne the soule and inward man, yet pertaineth it likewise to the outward things that are suboued to the hygher powers.

For wher as faythfull rulers haue ordained good, apt, and cōuenient statutes and ciuill lawes, such ought no reasonable

Statutes and lawes matrimonial made by rulers.

Christian man to resist, but much rather is he bound to obey them, like as the holy Apostle Peter hath wrytten and taught.

Be ye subiect (sayth he) to all ciuyl ordinances of men for the Lordes sake. The higher powers haue authoritye to make ciuill lawes in outward things: and who so withstandeth such, doth wythstand the ordinance of God, and therfore shall God punish him, as Paul testifieth. Roma. 13.

1. Peter. 2.

Secondly, the Lord sayth, Deutero. 7.

Your daughters shal ye not geue to their sonnes (meaning the vnfaithful and infidels) and their daughters shal ye not take for your sones. Therfore in going about mariage, a Christian mā must first looke

Religion and fayth must be cōsidered.

B. 19.

in hand

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in handfasting him selfe to a woman, he make no diuorice of the true faith, or bzing it into peryl. For it foloweth in the law: For they shall make your sonnes to sal away fro me, and to serue straunge Gods. And then shal the indignation of the Lord ware hote ouer you, & destroy you shortly. Neuertheles if ther be no daunger of falling away from Gods truth, or of hurting the same, then (concerning mariage) it maketh no mater though the party dwell among Infidels, or come of vnfaithful fathers and mothers. For Booz which was grandfather to Jesse Dauids father, married a Cananite of Jerico euen Ruth, who the Euangelist reciteth in the gensalogy of Christ Jesu. For she was right saythfull, and abhorred all idolatry.

Mathe. 1.

Els if ther be peril present, that the one shalbe caried away vnto errour, the hath not onely the law in the old Testament spoken ther against, but Paule also commaundeth in the. 2. Corin. 6. chap. saying: Beare not a straunge yoke with infidels. For what fellowship hath righteousness with vnrightheousnes? What companie hath light with darknes? What concord hath Christ with Belial? Or what part hath

hath the beleuer with an infidel? How agreeth the temple of God wyth Idols? &c.

Marriage is a common participacion of mynde, body, and goods. Now saith Paul, what vnity can a faithfull beleuer haue with an infidel? The vnbeleuer cleaueth to vnrightheousnes, to darknes, to hypocrisie, to errour, euen vnto the deuyll, and to idolatry. Againe, the faithfull beleuer despiseth, abhorreth, and condemneth all such thynges: loueth rightheousnes, the truth of the Gospell, the lyght, euen the Lord, and hath God liuing in him. How wil these two now draw one yoke which are of such a contrary mynde? To draw one yoke is a maner of speaking, and is as much to say as to haue fellowship, and to yoke them selues together in wedlock. To beare a straunge yoke, is to take an vnfaithfull Mate, or one to geue ouer him selfe vnto such thynges as may alienate his minde from God and his truth: & verely what woman so euer taketh an vnbeleuing man, must draw after hym in vnbeliefe, yea and doo see and heare that which is cleane contrary vnto faith, and hurtfull to her soule. The children also shal be brought vp in infidelity, & though

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it come not to passe while the Parents be alieue, yet happeneth it after the death of the faithfull. While such yoked folkes also are alieue, ther is no tranquillity, & finally the beleuer must be in continuall discorde with the vnbeleuer, or els must he graunt vnto her, & so do against God, against his own soule, & against his conscience. Therefore must we take good aduise ment afore hand, least we yoke our selues, our friends or our childre with vnfaithful people, to the great hurt of our selues and ours.

An obiection.

Thou wilt say: For as much now as I haue an infidel to my Mate, I perceyue that ther can be no mariage between him and me, therefore wyl I depart from him.

The solution.

1. Cori. 7,

So this doth Paule answer saying: If a brother (that is to say a Christian man) haue an vnbeleuing wyfe, and she be content to dwel with him, let him not depart from her. And if a woman haue an vnbeleuing husband, & he be content to dwell with her, let her not depart fro him. For the vnbeleuing husband is sanctified by the wyfe, and the vnbeleuing wyfe is sanctified by the husband: Els were your childzen vncleane, but now are thei holy. But and if the vnbeleuing depart, let him depart,

depart, a brother or a sister is not in subjection to such: But in peace God hath called vs. &c. We must therfore put a difference betwene it that is done already, & it that is yet to do. A wedlocke is it (no doubt) that after the comon custome and law is openly & iustly celebrated of euery man esteemed for wedlock. But if in the same ther be any error or blemish, y error shuld not be defeded or brought into other mariages. Neither ought we therfore immediatly to conclude & say: Mine vnsexmely marriage is therfore no marriage at al. Wherfore while the matter is now past, euery mā ought to be ware that he, neither his be snared in daunger.

We can note well the blemishes of the body, much moze ought we to consider the blemishes of the soule. We shuld take ensample by Salomon, seing it is manifest vnto what point the vnbeleuing women brought him to, although he was y wisest among men vpon earth. But when y matter is done already, let euery mans mynd be to keepe the thing that God hath called hym vnto, & do that most convenient is, making faithful praier vnto God, & folowing the counsel of the holy Apostle Peter, which

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1. Peter. 3. which he gaue to the women that haue vnbeleuing husbandes, saying: Let the wiues be in subiection to their husbands, that euen they which beleue not the word may without the word be wonne by the good cōuersacion of the wiues, when they see your chaste living in the feare of God.

It pleased not Paule, that in wedlocke all hope should sodenly be cast of for vnbelieves sake, and violence ministred to separation. For in the aforesaid recited place to the Corinthians he saith after this manner: For what knowest thou woman whether thou shalt saue the man or no? Or thou man, whether thou shalt winne the woman or no?

Wherefore he that is snared in such a case, let him call vpon God, and liue in his feare, in faithfulness, in patience, in long-suffering, in discretion, soberly and in unfained loue: yet let euery christian man take heed, that for his wiues sake he consent to none Idolatry, neither defile himselfe with the wordes of vnbeliefe. Let euery man remember the wordes of the Lord: Who so loueth father or mother, wife or children, sister or brother, land or substance more then me, is not worthy of me

of me. But let him alway cry vnto God
for succour, counsel, comfort and help. So
shall he faithfully not onely shew his lo-
uing kindnes, but also fynd remedy, and
declare his helpe.

¶ The fift Chapter.

¶ To a right mariage, must children also haue
the consent of their Parentes.

Moresouer, lyke as sayth should not
be denied or forsaken with the ma-
riage: euen so they which are next
vnto God (as ffather and mother) ought
not to be neglected & despised. For though
God sayd: A man shall forsake father and
mother, and keepe him to hys wyfe, yet
those his wordes in that same place, are
concerning mariage that is made already,
what duty they that are married owe the
one to the other, and are not touching the
contracting of wedlock, that children may
mary without the respect, knowledge, or
consent of their parents, vnder whose au-
tority and iurisdiction they be. And I won-
der what the papisticall bookes and lear-
ned men did meane when they taught,
that the consent onely of both the parties
doth fasten the matter and coupleth them
together in mariage. The consent of the
Parents

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Parents also (say they) is good withall, but if they two haue consented, and one hath taken the other, the knot cannot be vnknit, nether may the parents separate them from a sunder. Whereas lawes both naturall (diuine specially) and ciuill, require the parents consent to the childrens mariage: In so much that they iudge the promise to be of no value, which is made without the knowledge of the Parents; yea, and that also in those children which as yet are not come to their yeres, and are vnder the tuition of their elders.

For in as much as the children are not yet come to perfitt discreffion, they cannot contract mariage which require vnderstanding: yea, they can nether counsel nor helpe themselves. So that in this behalfe the consent of their parents is not onely necessary, but also good and profitable for them. As for priuy contracts which are not made according to the lawes, they haue euer bene reiected, neither wer they acceptable to any man, saue vnto such as were ignorant and wicked, and why? for the most part they are made of some fond affection: yea, knauery, falshood, and desceite is commonly the doer to perswade
AND

and by wordes to take yong folkes in the
 snare. Many priuy contrades are brought
 to passe with flattery and dzonkennes, re-
 wards and promises, wherby yong igno-
 raunt people are vtterly begiled and de-
 stroied. To geue liberty and licence vnto
 such, is euē as much as to geue a mad man
 a sword, and a knife to a yong child: yea, a
 very flaundring is it, and a dishonouring
 of mariage. Disobedience of childzen also
 toward their parentes & tutozs, hath euer
 bene repzehended among al nations. God
 commaundeth and saith: Thou shalt ho-
 nour thy father and thy mother. Now doth
 the obedience oz disobedience of the chil-
 dzen at no time declare it selfe moze then
 in contracting of wedlock. Greater ho-
 nour canst thou not shewe vnto thy pa-
 rentes, then when thou folowest them
 herein: neither greater dishonour, then
 when thou herein resistest them. Esau dis-
 pleased his Parents very sore, in taking
 a wife without their consent. Jacob folo-
 wed their munde, and was commended.
 This commaundement also of honou-
 ryng our Parents, dyd our Lord Christ
 ryght saythfully commit vnto vs. God
 also doth geue this charge to hys people,
 saying:

Exod. 20.
 Childzen
 must ho-
 nour their
 Parentes.

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saying: Ye shall not mary your sonnes & daughters to the vnbeleuers. By which wordes we may wel vnderstand, that the authority of marying young folkes, lieth in the Parentes, and not in them selues. Wherefore Abraham before the law, charged his seruant Eleazer, that concerning the contracting of mariage betwene Isaac & Rebecca, he shuld do his message wth Bethuel, & not specially wth Rebecca her selfe.

Reg. 14. The seruant also did his errand to the Parents, & not to the daughter, although he found her alone without by the well syde, and had time, place and occasion sufficient so to do. This law dyd Sampson obserue: For though hee had found and spied a damsel that pleased him, yet he toke her not, but first shewed her Parents, brought them with him vnto her, & toke her wyth the knowledge and consent of her father and mother.

In the second booke of Moses the 22. cha. doth God commaund thus: If a man begyle a mayde that is not betrouthed, and lye with her, he shall endow her and take her to hys wyfe. If her father refuse to geue her to him, he shal pay money according to the duty of Virgins. Were doth
God

God geue the father authority to take his daughter from the man to whom she is promised els by the law. Therefore may the Parents draw their chilozen agayne to their iurisdiction. For this is a singular great thing, that the Father hath authority to take his foresayd daughter from the man, and to withdrow her from him, to whom she was promised by the law.

Children
may make
no vow
nor pro=
mis with=
out the pa=
rents con=
sent.

In the fourth booke of Moyses the 32. cha. is wrytten thus: If a Damsell vow vnto the Lord, and binde her selfe being in her fathers house and vnmarried, if her father heare her vow and bond which she hath made vpon her soule, and hold hys peace therto, then all her vow and bond which she hath made vpon her soule, shall stand in effect. But and if her father forbyd her the same day that he heareth it, then none of her vowes and bondes which she hath made vpon her soule, shall be of value &c. Although now in these said wordes of God ther is no marriage, but vowes expressed and named, yet it is an euident testimony, that no child which is not yet come to his yeares, and is yet vnder the tuition of his Parentes, hath authority to vow, binde or alter it selfe without their consent.

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sent : yea if any such vowe or alteration do chaunce, that then the Parentes haue authoritie by the law of God to let & hynder the same. For in as much as God permitte to vnbinde it, and wyl not that it shalbe of any effect, which without cōsent of the Parentes is promised to him selfe, no doubt he wyl not that it shal stand immutable, which in disobedience is wilfully done without the Parents consent.

Men stealers.

The holy Apostle Paul in the .4. chap. of the first epistle to Timothy, among many other greuous syns, reckeneth also the stealing away of men, which is a shameful vice, when mens children, seruantes, or such other folkes as belong vnto them are carryed away or entised from them. When a wicked, subtil and shameles woman, entiseth an ignorant yong man from his father, which with great expenses, trauail and labour hath brought him vp, when she blindeth him with loue, and at the last getteth him away vnder the title of mariage : Or when a wanton or fawne tounge felow entiseth a Damsell from her mother, and then (vnder the tytle of maryage) conueyeth her away : what is it els but men stealyng ?

Thus

Thus I trust it is manifest out of Gods word and the law, that to the lawfull marriage of the children, the consent of the Parents also is necessary, & that the childre ought not to cast their Parents aside, and if they do, that then the Parents may refuse and disanul the childrens promis.

The ciuyl and imperial law requireth also the consent of the Parentes, as it is manifest *The ciuill law.* Libro pandect. 23. Iustinian the Emperour Instit. lib. 1. titu. 11. writeth after this maner: Lawfully and ordinate-ly do they contract marriage one with another, which come together after the commaundementes and lawes: Young men when they are old inough to take wyues, & yong women when they are of conuenient age to take husbands, but so that they haue the consent of their Parents, vnder whose authority they be. That this shall be, so willeth & chargeth the law ciuil and natural, in so much y the fathers comaundement must go before. These be Iustinians wordes, which are so manifest & euident, y they neede no further declaration.

Vpon this do some men thinke y their marriage is no marriage, and that the one of them should now be separate from the

C. 1.

other,

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other, seing it is long since they wer contract against the wyll of their Parentes. But such persons ought to consider that their Parentes dyd not put them from a sonder, & therfoze is their wedlocke now a lawfull wedlocke, in asmuch also as in proces of time their Parents wer reconciled. And though it wer not so, yet openly according to the custome of the cōmon lawes were they permitted to mary, and were solemnly receiued into wedlock, lyving honestly together, haue had childre, & exercised all duties of mariage. Therfoze ought they by reason to continue styl in their matrimony, and in all pointes to apply them selues in the feare of God.

Some turne them selues another way and say: Thow such lawes are the poore snared, that they can neuer come to any ritch mariage, for the ritch wyl not geue their childre to the poore. Wherby it may easely be perceiued wher the shew wzingeth them that resist this anncient, good, & reasonable law. Their harping is vpon their halspeny, their mynde is to be ritch with mariage, neither are thei satisfied to haue taken away the child against the fathers and mothers wyl, but against their
minde

myndes would they haue the good also. These take not the childe because of marriage, but for the goodes sake. Thus doth iniquity disclose it selfe, that men may well perceiue what it is that some men seeke in marriage. A reasonable man, whether he be rich or poore, wyll alway haue respect vnto the feare of God, to honesty, to faithfulness, to labour and vertue, and not to the bag of mony. Themistocles desired rather to haue a wise, discrete and a prudent person, then one that was rich. But who so hath more respect to worldly substance, then to honesty & knowledge, is a shameful person: like as he also that highly esteemeth such a mans friendship, & desireth it for moneyes sake. Now be as he may, who soeuer is græued with this law touching the consent of the Parents, let him lay away his greedy desire, his bragging & his fond affection, and let him haue respect vnto God & equity. Let him consider wel the word of the Lord: what y^e wilt not haue done vnto thy selfe, y^e do not thou to another. So shal the law be more light vnto him, & the more easy to beare.

Themistocles.

¶ The sixt Chapter.

¶ The Parentes ought not to constrainne their
 C. 9. chil-

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children to Matrimonye, neyther to marry them befoze their tyme.

In this point also ought not y^e Parents to take to much vpon them selues because of their authoritie, neyther to abuse it, or to compel their child, either (because of filthy aduantage, or lothsomnes in taking paine) to let him go & haue no respect vnto hym. For an vngodly & vnhappy thing is it, in the cause of mariage to compel a yong man against his wyl, to take such a one as he hath no hart vnto. For in mariage ought to be the consent of both parties, wth the consent of their Parents. Likewise also whē a sonne or daughter are come to their yeres & full discretiō, & are of their Parents in the mean season not looked vnto, & so after ward with good aduise and deliberation do honestly marry together: then ought the father well to consider, that through his own wrongfull and vnrightheous demeanour he hath lost his authoritie, as touching hindring and breaking of that mariage. For seing that the Parents do not looke to the children, nor make such prouision for them as Parents & Tutors ought to do, & therfoze are become nothing lesse then the Parentes,
why

Why wold thei then require of childre such
obediēce, by the which the children might
fall & perish in the daunger & snare of the
deuil? In such cases verely is not a Chri-
stian mā subiect or bound, in as much as
al the lawes of God extend & serue for the
honesty, welfare, & preservation of man, &
not for his destruction. It hath oft times
bene found in dede, y^e such mariages con-
tracted euen against the wyls of such vn-
faithful and couetous parents, haue bene
prosperous, holy, & acceptable vnto God.
Notwithstanding my purpose is neither to
cōmend the foolish affections, neither the
wicked & wanton behaviour of certayne
yong wylful persons that feare not God.
In sum, the measures ought here to be a
like long, euē such like as the childre must
haue respect to their Parents, & not wilful-
ly despise them, or cast them of: so shoulde
not the Parents wout any pity compell
their childre to marriage afore their time,
neither wickedly neglect them, or leaue
them vnprovided for in due season. Good
lawes, iust Rulers, the feare of God & dis-
cretion, shall moderate this matter well
inough. Hereof also shall we treat more
largely in the chapter of the consenting:

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Furthermoze, the age or yerres of y^e child-
dzen, must wel be considered of y^e parents.
For an vnnatural & vnhonest thing is it,
to mary yong folkes, which yet haue not
attained to their lawfull & iust yerres. Ma-
ny great sicknes do spring therof: young
mothers also haue no iust strenght, neither
to nourish nor to bring forth the fruit. And
sometime hath it chaunced that they haue
died of their impotent child. Likewise the
children which wer borne of children, be-
came sick & feeble. It shal also not be com-
ly for Christen men to haue les discretioⁿ
herein then the Heathen, which haue had
great respect to the age & yerres. For Pla-
to, Aristotle & Hesiodus appoint the age of
xviij. yerres to yong women. Some there
wer that to yong men haue appointed the
age of. xix. or. xx. yerres. For in those yerres
be the powers somewhat strengthened, &
decrease not the thow marriage, as they
doo in weake folkes. But herein maye
euerie man behaue him selfe after the best
and most honest maner, according as the
kinde, complexion and cause requireth.

The seventh Chapter.

Such degrees of consanguinitie and affinity
as are forbidden by the law.

A law.

A Lawful copulatio also in mariage ought not to extend vnto such degrees of Consanguinity and Affinitie as are forbidden. And that euery man maye vnderstand and know what degrees God hath inhibited, I shall recite and declare the words of God. Leuit. 18.

Thus sayth the Lord: Ye shall not do after the woorkes of the lande of Egypt, wherein ye haue dwelt, neither after the woorkes of the land of Canaan, into the which I wyll bring you: neither shal ye keepe their customes, but according to my law shall ye do, and my rites shall ye obserue, for I am the Lord your God. And thereto addeth he a generall law saying: No man shal ioyne him selfe to hys kinswoman, to vncouer her priuities. For I am the Lord God.

Then setteth he sundry declarations of the sayd law, as it followeth now from word to word in these two tables. These are now the degrees forbidden by God, in the which no man may mary. And to the intent that the whole matter may the better be vnderstand, I shal set al the degrees in two tables, and apply the first to the men, and the second to the women.

C. liij.

¶ The

A Table of Consanguinity.

¶ The first table goeth
vpon the Man.

A man may not mari- his	Mother.
	Daughter.
	Mother in law
	Daughter in law
	Halfe syster.
	Whole syster.
	Sons daughter.
	Daughters dan- ghter.
	Graund mother.
	Fathers syster.
	Mothers syster.
	Brothers daugh- ter.
	Sisters daughter.
	Fathers bro- thers wyfe.
	Mothers bro- thers wyfe.
	Wynes brothers daughter.
	Wynes sisters daughter.
	Sonnes wyfe
Wynes mother	
Brothers wyfe.	
Wynes syster	
Wynes sonnes daughter.	
Wynes daugh- ters daughter.	
Graunde father	
wyfe.	

¶ The second table goeth
vpon the woman.

A wo- man may not mari- her	Father.
	Sonne.
	Father in law.
	Sonne in law.
	Halfe brother,
	Whole brother.
	Sonnes sonne.
	Daughters sonne.
	Graund father,
	Fathers brother.
	Mothers brother.
	Brothers sonne.
	Sisters sonne,
	Fathers sisters hus- band.
	Mothers Sisters husband,
	Husbandes brothers sonne,
	Husbandes sisters sonne.
	Daughters hus- band.
	Husbandes father.
	Sisters husband,
	Husbandes brother,
	Husbandes sonnes sonne,
	Husbandes daugh- ters sonne.
	Graund mothers husband.

¶ The eight Chapter.

Whether these degrees were prescribed onely vnto the Jewes, and not also vnto other.

Whosoeuer now would thinke that the law of Moses were geuen onely to the Jewes, & not vnto other folkes (specially not to vs Christians) he must consider, that God did chuse the Jewes vnto him selfe, to be his own peculiar people, by whom it pleased him to set forth and declare his glory, his name & wyll also in other nations. For asmuch then as they were the generall mirrour vnto all other people, & God alloweth no spots to be in the glasse it selfe, no doubt he wyl not approue them in other people. The wyll of God in him self is alway one: And that he here appointed to his people in writing, the same planted he also in the harts and consciences of other people, both before & after the law written. For he that hath not a very shameles & beastly hart, doth euen abhor & detest the copulations in the sayd forbidden degrees. Honestly, shamefastnes & nurture of it self teacheth vs not to medle with such: Therfore sayth God euidently and plainly in the afoze recited chap. Defile not your selues in anye of these

These degrees haue euer beene abhorred.

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these thinges, for with all these are the
Heathen defiled, whom I wyl cast out
before you. The land also is defiled ther-
thorow, and I wyl visit their wickednes
vpon them, so that the land shal spue out
the inhabitours therof. Keepe ye therfore
mine ordinances & lawes, and do none of
these abominations, that the land spue
not you out also, when ye haue defiled it.

Wherby it is easy to vnderstand, that
God did not onely require bys Jewes to
refraine from these degrees of consanguini-
ty & affinity, but likewise al other peo-
ple, whom he also punished very sore, be-
cause they had defiled them selues herein.
Neither dyd he them anye wrong: For
though the Heathen had no law witten,
yet (as Paul saith) they are a law vnto
them selues, in that they declare y^e wo^rke
of the law to be witten in their harts, in
asmuch as they haue testimony by their
own cōsciences & thoughts, which accuse
or excuse one another in the day of iudge-
ment. Wherfore in the sight of God ther
is no respect of persons, but thei that haue
synned without the law, shal be condem-
ned without the law. Roma 2. chap.

A great probation is it also, y^e God wyl
haue

haue these degrees auoided & eschued of e-
uery man vpon earth, seing y he appoin-
ted the punishment of death to the trans-
gressours. For thus he sayth. Leuit. 20.

If a man lye by his fathers wife, to vn-
couer his fathers priuity, they shall both
dye the death, their bloud be vpon them.

Amish
ment of
suche as
marry in
forbidden
degrees.

If a mā lye by his sonnes wife, they shal
both dye y death. For they haue wrought
abomination, their bloud be vpon them.

If a man take a wife & her mother also,
he hath wrought wickednes. He shall be
brent with fire, and so shall she likewise.

If a man take his sister, the daughter of
his father or of his mother, & discover her
priuity, the same is abomination. They
shalbe rooted out in the sight of the people

Thy mothers sisters priuity, & thy fa-
thers sisters priuity shalt thou not disco-
uer. For he that so doth, hath discovered
hys nyghe kynswoman. And they shall
beare their trespasse.

If a man lye with his fathers brothers
wyfe, he hath discovered his Uncles pri-
uity. They shall beare their syn, and dye
without children.

If a man take his brothers wyfe, it is
an vncleane thing. &c.

Hercin

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Herein also (no doubt) are comprehended the degrees, which are lyke or nigher, as namely, that the father may not lye by his daughter, neither the mother by her Sonne. &c. And though it come to passe, that yet there is authority to iudge their bodye and life, their bloud be vpon themselves, and not vpon the Iudge, which needeth not to feare the vengeance of God, for gouing sentence ouer the bloud of the gyltye.

Furthermoze among such Heathen as were not like brute beastes and vnrasonable, those degrees (as I sayde afoze) were forbidden. The holy apostle Paule esteemeth it a very high matter, that among the Corinthians should be heard such vnchastity as was not heard of but abhoyred among the Heathen. Besides al this, vertuous Rulers, and Christen Kinges and Emperours haue extremly forbidden the sayd Degrees as we finde in Codi. Lib. 5. Titu. 5. De incestus, & inutilibus nuptiis. Item Pandect. lib. 23. & Instit. Lib. 1. Titu. 11. De nuptiis. Therefore helpeth not the obiection that certayne men make out of Moles, as though Moles law wer cleane abrogated and taken away from the

The abrogation of Moyses law.

the Christians: Purtour, shamefastnes,
and honesty, is excepted from no man.
The iudicials in the law are not so ta-
ken away, that there ought to bee no
moe among Christen people. Thys ly-
bertye in deede is geuen vs, that wee
are no moze bound in those poyntes or
circumstances, whyche were deliuered
and chiefly geuen to the people of the
Jewes, concerning the tyme and nature
of the land and people. But agaynst e-
quitye, against comelynes, agaynst ho-
nesty and vertue, dyd God neuer graunt
vs any freedome, and the same law toke
he neuer away. Wherefoze let no man
regarde those, which vnder the tytle of
Christian lybertye would start awaye
from all honest laws, vnto all voluptu-
ousnes of the flesh.

The Popes law (as we may see in De-
cret, lib. 4. Titu. 14.) forbyddeth also the
fourth degree, and setteth vp a wonderfull
straunge market, by the meanes of other
degrees, and because of Collected. Yet
wyl they be intreated of them that bring
money, & for monies sake permit they it,
which haply for loue of money was by the
inueded & set vp. Therfoze do those christe
rulers

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rulers well and iustly, that permit it freely and without mony, which the Pope for mony hath sold and dispenced with all in his Consistory. For here is the popes law no more to be esteemed, then the law of his hart that dwelleth in India. What haue we to do with them of India? Yea, what haue we to do with the Pope of Rome?

The cyuill law hath few mo degrees then those that we speake of out of the law of God, saue onely touching the thirde degree as it is sayd afoze. To this haplye haue certaine rulers respect and restraine also the thirde degree, but let the fourth go. As for that which God hath forbidden or permytted, it is now manifest vnto euery man.

Therefore ought no man to brag and rage, nether to contemne or condemne the commaundement of the superiortie. A Chyristen man knoweth well that in such cases and outward thinges as are not against the true saluacion, hauing no superstition annexed (neither snare the soule and conscience) the higher powers haue great auctority geuen them of God. Where as they now do snare no mans conscience and make it no synne to mary in the thirde
degree

degré, but seing that besides it there be so many people vpon earth, that euery man may be well and honestly prouided for, though he medle not with the third degré soasmuche as it is abhoyred yet also among many people, and they (because of the same) and such like thinges do forbid it, what busynes or woorkes can a man make therfore? On the other side, much les can they be condemned and despised, that keepe them to the onely word of the Lord without addition. Yea, all high rulers which yet at this tyme for auoyding of flaunder do permit and suffer moze then they are bound by the auctoritie of Gods law witten, should do their diligence in time to come, and hold them selues nigher vnto the law and word of the Lord, to the intent that sometyme they be not esteemed to be men y go about to be wiser then God, and so fall into Gods iudgement.

And for a common simple man is ther in the meane season, and at all tymes nothing surer and better, then when he erreth or doubteth in the cause of consanguinitie, to take counsell of such as are of iudgement, and haue vnderstanding in the cases of mariage.

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The ninth Chapter.

Of the iust consent of both the parties into marriage, and how that marriage ought to be free and vncompelled.

In the said points must every Christian man (when he contracteth marriage) haue good respect, namely that his wedlock be according to the common lawes, that it hinder not the true beliefe, that it be done with the knowledge of his Parentes or of them vnder whose iurisdiction he is, and that he mary not in forbidden degrees of consanguinity or affinitie. Besydes all this, and specially is required the free harty consent of both the parties, as it is recited in the descriptiō. Wedlock must be coupled together with the good consent of both the persons. Concerning the same good consent will I now geue this short instruction.

The consent.

The consent is that ouergeuing and graunt of thy hart, when vnto thy chosen spouse thou promiscst and geuest thy selfe ouer in wedlock and in the highest loue and felowship that may be vnder God. In the loue and consenting of harlots ther is also an earnest fauour of the one louer toward the other, but that is carnall and wicked, therfore doth the deuill knit that
whorish

Whorish and vnchristy knot. The con-
 senting into mariage spyngeth out of
 Gods ordinance, & leaneth vnto honesty.
 For an ordinate and pure loue is it that
 she beareth toward her chosen, by him her
 desire is to remaine with mynd, body and
 goods (according to the word of the Lord)
 to serue him, to shew her trouth plighte
 vnto him, to suffer wealth & wo with him.
 Like as it foloweth also in the descriptiō:
 That vnto their end they dwel styl toge-
 ther, and spend their life in the equal par-
 taking of al such thynges as God sendeth.
 Therefore is it God him selfe that kny-
 teth the knot of mariage. An whorish,
 carnall, and affectionate wyll, spyngeth
 of vicious lust and vanitie, and hath no
 respect to the gloire and ordinaunce of
 God, but vnto beuty, or to other lyke
 transitorye thynges. And as sone as the
 same faileth, or if he once mislike her, or
 see a fairer, then sayeth the wyll & mari-
 age also. But the wyll of lawful mariage
 (as I sayde before) considereth the ordi-
 nance of God, regardeth honesty, & conti-
 nueth in loue, euen in aduersity, as wel as
 in prosperity. Herein also differeth y^e con-
 senting in mariage frō naturall inclinatio

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A natural thing is it, y. y. persons which are of like kinde & complexiō, of lyfe, nature and disposition, of like maner & occupying, should beare moze wyl the one toward the other, then they do that haue no mutual felowship herein. Yet is not this wyl comperable to cōsenting in marriage.

Notwithstanding such proportion in kind helpeth much no doubt, to a moze stedfast vniity & consenting together in holy wedlock, and therefore is it very good for the same. And to bee short: a matrimoniall consent is the same hart, disposition, and loue that Adam bare toward his Eua. He beheld al other creatures, and none lyked hym, but as one as Eua was set before him, he said: This same is one bone of my bones, and flesh of my flesh, that is, she hath my hart, my mynd, & my bloud. &c. as it is sayd in the first chap. For her sake thought he that a man should forsake father & mother, and keepe him onely vnto her. He knowledgeth that she was one body with his, the must it folow also that she had lyke mynde, hart, and wyl. For neuer one body hath two contrary wils, but one body hath one wyl.

And of God him selfe is the same wyl planted

planted and mightely conceaued in man, The wyll
of mariage
commeth
of God.
foz it exerciseth it self strongly, and pzea-
seth after his like. Therfoze was it right
spoken of them of the old time, how that
mariage is pzeared of God foz all men.

Hereof cometh it that many straunge ma-
riages are brought to passe not ordinatly
thzough the working of God, but are take
in hand, & do not prosper, foz God hath not
so ordayned it. In the .7. chap. of Tobye
both the Angel say, that Sara the dought-
ter of Raguel shuld haue Tobias, because
she was appointed him of God, & therfoze
dyled the seuen men to whom she was pro-
mised, one after another. In the .24. of Ge-
nesis, when the father and mother of Re-
becca perceined the wonderfull worke of
God, thzough the message of Eliazer, they
sayd: This cometh of the Lord, therfoze
can we say nothing against thee, neyther
euyl noz good, ther is Rebecca befoze thee,
take her, and go thy way with her. &c.

Wher out it is easy to vnderstand that
mariage ought to come of a free hart, and
neither to be constrayned noz compelled
of the Parents, noz of other men. Foz in
asmuch as wedlocke requireth both the
parties good consent, which no man can

D.y.

geue

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gene, but onely God, the Parentes may not compel the childe, but haue respect to Gods ordinance, and to the right ordinate consent of the parties, & consider whether it be or no. Bathuel & Laban had respect to the ordinances of God, and when they saw the same power befoze their eyes, yet sent they for their daughter Rebecca, to know her wyl also. And when she of her own free mynde had sayd yea, then was she first sent away vnto Isaac her spouse.

Thus haue we befoze our eyes manye ensamples, wherby we may learne what misery and wretchednes foloweth out of an unwilling & compelled mariage. And therefore it were a great deale better for Rulers to looke first that no man should compel his child, then that they the selues afterwarde (when the matter is almost past remedy, & hurt foloweth vpon hurt) should haue inough to do with lytle profit, and yet with much disquietnes.

The inordinate affection of young folks

Here must the Children looke also that they fall not immediatlye to discorde for this matter, and violently despising their Parentes, make hast to their own great hurt, and perswade them selues to be enured with a wyl from God, which of God

is not planted in them, but commeth of their own inordinate affection. For it happeneth oft times that a child taketh such a fashion in hand as ought not to be, and displeaseth God, and namely if he go about to haue such a person as is not for his honesty. As when a yong woman wil needes haue a ryotous wyllfull whoz hunter and waster, or such a one as is forsworne, and hath begiled many other: Or as when a yong man wyll needes haue a vaine wanton filth. &c. (herein to pzeuent the harme that might come thereof) the Parents ought to make obiection, and to disapoynt them of their purpose. Yet should they not therefore compell their childre into other mariages, to the which they beare no hart nor wyl, but discretely enfourme them, geuyng them good instruction, to get that frowardnes from them, and goodly to deale with them for their own wealth and honesty.

It chaunceth somtime y the Parentes The inordinate affection of Parentes.
them selues deale not wel, neither seeke honesty & equity, but onely their own inordinate affection & wickednes, wher as somtime the childre are moze reasonable, & make obiection to their parents comly &

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with good maner. If fortuneth also many times that the Parents stick styl to their own frowardnes, to their filthy desire of lucre and wickednes, & go about to delyuer their childre forth in the bargain. The children therfore sometime (for asmuch as they are come past their yeres) being constrained by such violence, do aduisedly, & in honesty prouide for them selues. In such a case verely ought not y higher powers to suffer that such vnreasonable Parents as feare not God, should haue their wyls.

For lyke as the inordinate affection of the children is not to be permitted, when they wyl needes haue such persons as be to their own destruction: So can no equity allow you (O Parentes) that for your couetous lucre sake do set your own flesh and bloud to morgage. Your opinion is happely to make sure prouision for them, but seeing your enterpryse commeth not of God, neither leaneth vnto honesty, therfore do ye but sell them away. Let euery man therfore haue respect vnto God, to honesty, and to the right consent, so shall God suffer no man to miscary.

¶ The. x. Chapter.

¶ The occasions of wedlock, why and wherefore it should be contracted.

And

And to the intent that the sayd consent may yet the better be considered I wil yet furthermoze by the word of God declare the occasions of mariage why and wherefoze it was ordeined, and to what purpose it should be contracted, that euery man may vnderstand to what thing hee consenteth when he graunteth vnto mariage.

The causes of mariage are orderly set and expessed one after another in the description therof in the second chapter. First of all, they that are faithfull doo mary, to the entent thei may bzing forth and haue childzen together. This cause is expessed and grounded in the wordes of God following: And God made man vnto hys own image, in the image of God made he him, man and woman created he them. And God blessed them & sayd vnto them: Grow and multiply, and fyll the earth. They therfoze that are beleuers, do mary to the intent that they may haue childze. They know well also, that to be fruitfull or barren cometh of God. Therfoze do they knowlege that they haue not their childzen of them selues, but of God. And this cause is no smal nor light thing. For

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to haue chilozen is the greatest treasure y
may be. For in the chiloze do the parents
lyue (in a manner) euen after their death.
And if they be well and godlye brought
vp, God is honoured by them, the publike
wealth is aduanced, yea al men, their pa-
rents also fare the better for them. They
are their parents comfort next vnto God
their ioy, staffe & vpholding of their age.

*To bring
forth chil-
dren.* The vnbeleuer regardeth not thys
cause, but feareth he shall haue to many
chilozen, putteth not his trust in God, wil
not geue him selfe to labour, & therefore
lacketh the honoꝝ & good that groweth out
of this fruit vnto the faithfull, whose hart
and lust is set with his mariage to please
God, and to plant & bring forth profitable
fruit vnto men. Yet happeneth it many
times, that euen they that feare God, are
disappointed of this fruit, and that because
they (not without the ordinance of God)
shoulde haue the crosse so much the easyer
to carry in the troublous times of famine,
battail, persecution and pestilence, which
thing the faithfull also doth patiently take
at the hands of God, geuing him thanks
for it, as wel as he to whom God geueth
chilozen, doth earnestly thanke hym for
making

making him fruitful. Of al this haue we a notable ensample in the three holy Patriarke Abraham, Isaac & Jacob, which is more manifest vnto euery man, then that we neede to speake further therof. Therefore though this cause faile, so y God wil geue thee no children, yet is thy mariage right in y sight of God. For ther be other causes also, for the which wedlock was ordained, & for the which it is contracted.

And namely it is contracted likewise of the faithfull, to the intent that they may auoid whoredome, & al maner of uncleannes. This cause also doth Paul lay before the Corinthians 1. Corin. 7. and sayth: It is a quiet and commodious state for a man not to touche a woman: But to auoid whoredome, let euery man haue a wyfe of his own, and euery woman her own husband. He saith it is a quiet state of lying for a man not to touch or lye w a woman: yea, if God haue graunted him and geuen him the gift that he may well and without burning lye chaste & unmarried. But if a man or woman may not so do, God hath geuen them the medicine of mariage, and wyl not esteeme the worke thereof as synne, whoredome,unchastity,

To auoid
whoredom.

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of vncleanes. For he sayth playnly: Let every man haue his own wife, and every womā her own husband. To be their proper own or peculiar maketh the mariage As for harlots and vnthrifts, they are not peculiar proper or own one to an other, but borrowed and lent for a tyme.

The worke
of matry-
mony is
no synne.

It foloweth yet more playnly in Paul, how y he not onely graunteth the worke of wedlocke to them that be marryed, but commaundeth also (yea, and taketh away the priuate power of either of them both therin) and sayth clearly, that neither of them may denye vnto the other the due worke of matrimony. Let the husband (sayeth he) geue vnto the wife due beneuolence. Likewise the wyfe vnto the husband. And thus with comly words expreseth he the actual worke of mariage which certayne of the Corinthians, of a speciall chosen holines and false sained clenlines, had vtterly denied vnto their married spouses: thinking therby to be very holy, clean and spiritual, lyke as diuers other heretikes before & sence haue done. But Paul commaundeth them to marry, the one to geue due beneuolence vnto the other, no doubt for the auoiding of whozedom, and eschewing

eschuing of vncleanes. For it followeth in Paul immediatly after.

The wife hath no power of her own body, but the husband. Likewise the husband hath not power of his own body, but the wyfe. Whereby hee forbiddeth that eyther of them shall deny hys body vnto the other. For they two sayth the Lorde also, are one body.

Hereof doubtles did the holy and godly learned Bishop take the same which hee spake in the great counsaill at Nicaea, where as he sayd, that it is cleanes also, a man to lye with hys own maryed wife. For Paule in the same chapter speaking of widowes and widowers sayeth: that it is good if they so remaine, but immediatly addeth he thereto, saying: Neuertheles, if they cannot abstaine, let them mary. For better it is to mary then to burne. And within a litle after hee saith mozeouer: But and if thou take a wife thou synnest not. Behold, what could be moze clearely spoken? To mary (sayth the Apostle) is no syn, then must it folow also that the woorkes of mariage are not syn, not of them selues, but because of the mariage it selfe and Gods ordinaunce.

And

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Deflow-
ring of vir-
gins.

And that more is then all that we haue
yet spoken of, it foloweth further in Paul:
And if a Virgin mary, he or she synneth
not. For euery man knoweth well, how
holy and excellent a thing virginity is, and
yet saith Paule, that a virgin synneth not
if he or she lose her virginity in mariage.
Then must it follow that God reckoneth
not the works of mariage for syn and vn-
cleanes. But syn and wicked vncleanes
is it to commit whoredom. Filthy and ab-
hominable is it to force or begile a virgin
For Paule sayth furthermore in the. xij.
to the Heb. Mariage is to be had in reue-
rence and honour among all men, and the
bed of them that are married is vndefiled.
As for harlots and aduouterers God will
iudge them. How much more wil he iudge
them that rauish virgins? Job saith in the
xxi. Chap. I made a couenant with mine
eyes, that I would not looke vpon a Vir-
gin. For how heavy is the punishment of
God from aboue? And what inheritance
and reward geueth the almighty from an-
hye? Destroyeth he not such vnthriftes,
and casteth he not out them that meddle
with such wickednes? &c. The wyse man
Salomon sayth, Pro. 5. Be glad with thy
married

married wyse, whō thou hast taken in thy youth, & loue her as a deare chosen hinde. Let her bestes satisfie thee at all tymes, & reioyce thyself in her loue. For why shouldest thou come nye an harlot (my sonne) and haunt the bosome of a straunge woman? In the which wordes Salomon like as Paul also comendeth and prayseth the loue & worke of mariage as cleaunenes, but draweth men from whoredome as fro it that is nothing but filthye. Therefore doutles, mariage was instituted to auoid whoredome and vncleannes, & the worke of mariage is reckned of God for no syn. All these thynges I haue largely spoken of, and proued and confirmed them wyth holye scripture. And though I dyd not gladly take in hand to write of this matter, yet haue I done all this to helpe many snared consciences, which without occasion, thzough the ignorance of Gods law, do piteously trouble and vexe them selues herein. I hope therfore no man wyl misconster me, seing I haue spoken nothing, but that which Paul did write before.

And in all this matter is it well to be Measure considered that like as shauelassnes, com- in shauel-
lynes and temperaunce is good in euerye salnes.
thing,

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thing, so is it good here also and exceeding necessary. Wedlock is honourable & holy, therefore must not we as shameles persons cast away good maners, and become like vnreasonable beastes. God hath geuen & ordained maryage to be a remedy and medicine vnto our feeble and weake flesh, to swage the disquietnes therof, & to the intent that we should be cleane & vndefiled in spirite and in body. But if we rage therewith, and be shameles in our wordes and deedes, then our mystemperance and excesse may make it euil which is good, and defile it that is cleane. Paul also is content, that as concerning y^e bed, married folkes vpon due occasion, may lie the one from the other: but so that it bee with the good consent of them both. And that not alway o^r long, but onely for a time, least the deuyl be busy and tempt them with whozedome o^r vncleanes, o^r deceiue them with aduoutry.

To auoyd
solitarines
to helpe &
cōfort one
another,

The thirde cause is this: Euen to the intent that the one may be an helpe & comfort to the other according to the will of God, auoiding solitarines, which y^e Lord expessed with these wordes: It is not good for man to be alone. I will make him an helper

helper to be next vnto him . And within a while after , hee sayth mozeouer : They both shal be one flesh, or one body. So that like as in the partes of a mans body there is a mutual helpe and participation of the one toward the other : euen so ought it to be also among maryed folkes . The one ought to be an eye, eare, mouth, hand and foote to the other . In trouble the one must be the comfort of the other . In aduersitie must the one be others refreshing , yea & in all their life must the one be the helpe and succour of the other. And these are the causes why wedlocke was ordained, and wherfoze they that are faithfull beleuers do mary, and the occasions wherupon the consent doth leane and rest.

¶ The .xi. Chapter.

¶ The ende, fruit and cōmendation of holy wedlock, how honorable and good a thing it is.

BY this now is it easy to vnderstand, what is the end, vertue, and fruit of wedlock, and how holy, profitable, & good a thing it is. This is the end of marriage, wherupon it leaneth : Not to be alone, but to haue a companion in this life that wyl helpe to beare wealth and wo, euen such one as thou canst finde in thine hart

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hart to loue, and of whom thou art loued againe, that by the same thou mayest find a medecine and swaging of the weakenes of thy vnquiet flesh, and so auoide whozome and al filthy liuing, to bring vp children vnto the praise of God, & to the publike wealth, profit and comfort of thy self and other of thy neyghbours. &c.

The operation of wedlocke.

wedlock is holy & honourable.

Wherefore the vertue, operation, effect and fruit now of mariage is to comfort, maintayne, helpe, counsaile, to cleanse, to further vnto good maners, honestye, and shamesfastnes, to expell vncleanes, to aduance the honoz of God and the publike wealth, and to set vp many other vertuous men. Hereof cometh it that wedlock is a great worke and holy ordinaunce of God, which defileth oz unhalloweth no man, saue him that taketh it vpon him wth an vncleane hart. Whom (to say truth) not the mariage, but his own wickednes defileth. For it is alway holy and right in it selfe, and all such as receiue it with true hartes, doth it halow and bryng to honour. It hath euer also bene of an excellent estimatiō, & had a glorious name of all prudent people, in so much y^e Paule durst bololy say: Wedlocks is honorable among

among all men, or in all the world.

For wedlock did God institute by hym selfe, and not by his Angels or holy men, as he dyd other good statutes & ordinances: yea, euen at the begynning toke he it in hand in Paradise that garde of pleasure, no doubt for the commodity, and not for the grieve of man. Without Paradise were al other ordinances made, but euen in Paradise was wedlock ordained. And if all ordinances haue their proper commendation & honour of their first begynner, of the antiquitie, of the place where they are made, or of the profit that they bring: Then verely is wedlocke most worthy of prayse and honour, as a thyng instituted of God him selfe, euen in Paradise, at the beginning of the world, for the wealth and commodity of man.

Wherefore in mariage lyued the holiest, the most vertuous, the wysest, and most noble men vpon earth: yea & holy Ghost is not ashamed, euen in the first booke of the Bible, very playnly to talke & wyte nothing els for the most part, then of mariages, children, of birthes, and such other pointes of housholding in wedlock. Adam was a married man, so was Enoch, Noe,

E. i.

Abra.

Genesis.

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Abraham, Lot, Isaac, Jacob, Joseph, Job, Moses, Aron: And so wer other Regents, Judges, & Kings, as Josue, Gedeon, Phinees, Samuel, David, Ezechias, Iosias, Oseas, Isaias, and other Prophetes mo. David commendeth the state of mariagz as a singuler blessing of God, which hee sendeth to them that loue him, and whom he loueth, and sayth: Blessed are they all that feare the Lord, and that walke in his waies, for thou shalt liue with that thing that thou hast gotten thowow the labour of thy own handes. O how blessed & happy art thou? Thy wyfe is as a fruitfull vine that standeth by the house syde. Thy children rounde aboute thy table, are euen like olyue trees newly planted. Lo, thus shal he be blessed that feareth the Lord. &c. And this is the cause that the wiues of the old testament tooke it for a great dishonour and plage, when one of them was at any time baren or vnfruitfull.

In the new testament it was the good pleasure of our Lord Jesus, to be bozne in mariage: For the virgin Mary was married vnto Joseph of y house of David, yet conceaued she of the holy Ghost, and brought forth her child being a virgin herselfe,

selfe, and remayning a virgin. The fyrst
 miracle that our lord Christ did, the same
 wrought he at a wedding, & namely such
 a miracle as is able to geue consolation
 in mariage, that (even in things pertay-
 ning to this temporal lyfe) God wyll not
 leaue them vnprovidid for, that mary in
 the feare of him, & in the faith of his ever-
 lasting word: Yea, that he both can & wyl
 turne the vnsauery water of all trouble,
 into the sweete wine of gracious comfort.
 Paul calleth their doctrine that inhibite &
 forbid mariage, the doctrine of the deuyll,
 and saith: The spirit speaketh euidently, 1. Tim. 4
 that in the latter times some shal depart
 from the faith, and shall geue heede vnto
 disceitful spirits, and to diuelish doctrines
 thzough them that are lyers in hieocrisy,
 and haue their consciences marked with
 an hot yron, forbidding to mary. &c. Ther-
 fore followeth it, that the doctrine which
 doth set forth and knowledg wedlock to
 be holy, honourable, profitable, necessa-
 ry and good, is Gods doctrine, even true
 and good, holy and vndefyled.

¶ The .xii. Chapter.

How shamefull, vicious, and abominable the
 synne of whoredome is.

E. y.

And

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And to the entent that the prayse, honour, goodnes, & commendation of holy wedlocke maye the moze clearly appeare, I wil now set whoredom right ouer agaynst it on the other syde, & declare how shameful, vicious and abominable it is befoze God & al honesty. That youth may loue the honoz of God, to auoid dishonesty, & that euery one may eschew vicious woozkes, and betake him to holy wedlocke.

Whoredom
defileth &
members
of Christ
which is
thyne own
body.

Paule the chosen man of God writeth thus to the Corinthians: Flea from whoredome: all the syns that a man doth are without the body, but who so committeth whoredome, synneth against his own body. And immediatly afoze the said words he expzelleth the vnderstandyng of thys sentence & sayth: Know ye not that your bodies are the members of Christ? Shall I then take Christs members, and make them the members of an harlot? God forbid. Paule then when hee spake these words: all the syns that a man doth, &c had respect vnto wedlocke. For lyke as wedlocke maketh of two persons or bodies, one person, one body: Euen so likewise the spirituall mariage, namely the receiuing

receiuing of Gods grace, in that we are baptised into Christ, & become Christen, maketh one body betwene Christ and vs beleuers, so that we be called, and are in dede Christes members. Now, lyke as he that is married, if he take another beside his wife, doth synne against hys own body: euen so likewise doth that christen man syn against his own body, if he commit whoredome, for he dishonoureth the grace of Christ, and defileth the holy covenant made betwene Christ and him. For it foloweth in Paul: Know ye not that he which ioyneth hym selfe to an Harlot, is become one body. For they two saith the Lord, shall be one flesh, or one body. But who so cleaueth vnto y Lord, is one spirit. Neuertheles through whoredome is y spirit banished and excluded. For thy spirit, hart & mynde y ought to cleaue vnto the Lord, is ioyned to the harlot, wyth whom y art one & incorporated. Therefore they that comit whoredome do syn against the covenant and spirituall marriage where with we must be ioyned vnto Christ.

Furthermoze it foloweth in Paul: **Do** know ye not that your bodyes should be the temple of the holy Ghost, which is in

whoredom
robbereth
God of his
own.

E.ig.

you,

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1. Corin. 3

Whoredom
defyleth &
temple of
God.

you, whom you haue of God, & that ye are not in your own power? For ye are dearly bought. Wherof it foloweth certainly, that they which comit whoredome, do dishonour & waste away their own bodies. For they geue ouer their members, yea their hart & mynde vnto whoredom. And yet Christ for his honour and our cleanliness did bye the same, & that not with money, but with hys own blood. It foloweth also, that they which are geuen vnto whoredom, be vnder the great plague of God. For Paul saith here, that christen mens bodyes are the temple of God the holy Ghost. Thus sayth he: If any man defile the temple of God, him shall God destroy. Is it not an horrible defilyng of Gods temple, to see that vicious Harlot Venus, euen in the place wher God shuld raigne with his spirit, & to be ioyned and do seruice vnto her with body and soule? Let them come forth now, that wil alway excuse single fornicatio, as though it wer not syn, or at the least not so great syn, one single person to abuse another. Paul the Apostle of Christ saith, that whoredom deuideth vs from God, breaketh the covenant which we haue with God, spoileth
and

and robbeth God of that which is his, mis-
ordereth the members of God, maketh of
Christes members the members of an har-
lot, defileth and vnhaloweth the temple
of God: them therefore that wyll folowe
whoredom, shal God destroy. If all this be
to be esteemed but a small thing, then do
I confesse that whoredom and fornication
is euen as litle a synne as vicious bayne
people do make it.

It is more then once also y^e Paule him-
selfe denyeth whoremongers of heauen.
Who so beleueth not my wordes, let him
reade Roma. 1. 1. Cor. 5. 4. 6. Gala. 5. Ephe. 5.
1. Thes. 4. To the Heb2ues he saith plain-
ly, that as for whoremongers & adulterers
God wil iudge them. What can be more
sayd? If thou notwithstanding all thys,
wilt yet say that whoredome or fornicati-
on is no synne, then cryeth the holy Pro-
phet Esay that horrible wo vpon thee, and
sayth: Esay. 5. Wo vnto you that cal euil
good, and good euill. Or doo ye not know
that euen now in this time God doth sore
punish whoredome as a great vice? Paul
sayth. 1. Corin. 10. Let vs not comit whor-
dome, as some of them of old did, and wer
destroyed in one daye a great number.

The Christian state

It is euident what sclaunder & dishonour Sampson brought vnto him selfe, specially to the glozy & name of God, among Gods enemies and his, & among all the childzen of Israel, with his bold & vicious whoredom, and how shameful an ende he made by the meanes of the same harlot.

whoredom
spoylcth a
man of his
honesty, bo
dy, & good.

In the list of the Proverbes doth Salomon say after this maner: The lips of an harlot are as a swæte dropping honny combe, and her throte is softer then oyle: but her end is bitterer then death, and as sharpe as a two edged swoord. Her feete leade vnto death, & her path draweth vnto hell. Therefore see that thou go not in vnto her, neither draw nye to the doozes of her house, least straügers haue thy substance, and least the cruell get thyne increase. With few wordes doth Salomō describe the short & swæte disceitfulness of whoredome, which yet leaueth behinde it a perpetual bitterness, & briefly he sheweth, how that whoredome destroyeth in soule, in honour, in body, and in goodes. As for ensamples, we neede not set forth any, ther are to many befoze our eyes, the more pity. The stozies do testify, that the French pockes came of an harlot into the world

world through whoredome. How many a man hath consumed all his substance and goodes with harlots, and at the last hath bene hanged, drawne, or headed: &c.

Yet go the shameles harlots forth styll into their own perdition, vice, & abomination: yea and undertake to blaspheme wedlock, & somewhat to excuse their own mischief, therefore talke they of much trouble y is in wedlock. And as for their whorish lyfe, it is nothing els but open vice and abomination before God and all honest people. Filthy is filthynes styll, although the filthy swine delite therein. They speake much of euyl wiues, which when some men had taken, could not be ryd of them with any feare meanes: And yet can they not leaue their vaine, crafty and vnfaithful harlots, of whō they themselves are mocked & scorned to the vttermost, yea & are faine to suffer more of such vicious & filthy bodies, then any man doth of his honest wyfe. They speake much likewise of bringing vp of childe which are borne in wedlock: and yet they themselves in whoredome are faine to bring vp the Bastards that they haue gotten, lyke as afore time they were wont to buylde

whor-men
gers haue
no rest.

¶ Awmet

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Mawmet houses and field chapels, with collections and gatherings of euery man.

They speake of much trauaile and carefullnes, how the household must be bzought vp, and pzouided for in wedlock: And yet the doting foolles them selues are faine to nuzzle those shamefull harlots with much greater care, and yet be afraide that when they haue done their best, the greedy sacke wil not be filled, & that the filthy strompet wyll yet bring forth a greater reckoning vpon the trencher, and all to get the bag of mony into her own handes. Moreouer among whores is walking and expenses most regarded, neither art thou welcome, but thy money. No more money, no more loue, I must haue thy money & purs saith the harlot, take thou thy cloke and thy bagge. Let another come that hath more mony, for he hath bene in the bathe and is dispatched. Thus may he bite his lip, and scratch his pate, and take that for his fare well that he getteth of his harlot.

They complaine moreouer. of the crying of the children in the nights, and how that married folkes cannot sleepe, but must watch by the meanes therof: And yet the doting foolles them selues go all the night long

long by and downe thow the streets, & keepe the deuils watch with paynfulnes, frostte and vnrest. Let no reasonable man therfoze be snared styll in whozedome by such harlots, to the sclauder and dishonour of holy wedlock. Whoredome (no doubt) hath much more disquietnes, anguish and trouble, then hath the holy state of mariage. The paine also that is in mariage is godly & honest. God geueth such patience, strength, and good wyl vnto the faithfull, that they can easely away with all maner of coniugale cares. As for harlots they are the deuils martyrs, and haue alway dishonour and shame.

¶ The. xiii. Chapter.

¶ How it is against S. Pauls doctrine to maintaine the stewes, how many, diuers & sundry diseases come thow haunting of the same.

Where as certaine men say: if whoredome be so great a synne before God, and byng so muche vice and mischiefe with it, why do some highe rulers and Prelats of the world then maintaine open stewes? To that I answer: Many thinges are suffered, that ought not so to be, and yet for suffereng thereof are the sufferers neuer the better. But let those
Prelats

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Bishops and Regents of the world make answer vnto God for their own act, God hath commaunded thee and vs all: Thou shalt not commit whoredome. Let euery Christen man follow him, whatsoeuer oth-er folkes suffer or doo. The holy Apostle Paul saith: Let neither whoredom nor any vncleannes be once named among you, as it becommeth Saints. Ephe. 5. Chapter. Now if among Christen folkes as an holy people that is clesed thorough the blood of Christ ther may no whoredom be named, much les no doubt ought vicious stews to be set vp, and openly maintayned for a playne shame to it, and a manifest confusion. Let them therefore that maintaine such shamefull houses looke well to them selues how and what answer they will geue vnto God for this their act.

They that say they are suffred for auoiding of greater inconuenience, let them consider whether their meane to put away a worse thing with an euill, be a meane that is comely and pleasing vnto God. Or whether God hath at any time commaunded or geuen licence, to suffer and maintaine open and shameles whoredom, that virgins may be the les forced & defloured,

as that yet worse things be not committed of wilful persons. Paul saith: Thou oughtest not to do euill, that therof might come good, except thou wilt be dampned iustly. Roma.3. We fynde dayly by experience that the same way helpeth not, and that there are whozehouses, and in the meane season the worse thing not eschued. And therefore euill with euill, and vice with vice do run together, so that abhominaciō, and mischief pzeuaileth. Wherefore let euery reasonable Chyriste man cease now from vice, by aule whose lyst: if thou wilt do that God commaundeth thee, and the thing whereof thou mayst haue worship and welfare in the sight of God, and honest people, then medle not with harlots, neither come at the stewes. Maintaine them not and vse them not. But to auoid whoredom let euery man haue his own wife, and euery woman her own husband.

Pea, but it is not meete for euery man to mary. Many poore mariages make many beggers. There is no man compelled to mary, neither yet afore the time, nor whe thou hast not a conuenient cause thereto, onely if it be not meete for thee to be vertuous, it shalbe no vicious thing to mary.

Now

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Now if thou thynkest it wyl not frame w
thee to mary, then leaue thine whoredome
also: and then we are agreed. For Gods
sake man keepe thy selfe honest, sober,
pure and cleane, vntyll the time that it be
meete & expedient for thee to mary. Thou
wilt say: alas we are but flesh and bloud.
I answer: were not our forefathers flesh
and bloud also? Did they therfore conti
nue styll in chyldhooe? Or haunted they
harlotry in the meane time? Behold the
example of Isaac, Jacob, Ioseph, and other
excellent men, which maryed not til they
were of a good and perfect age, and yet
neuertheles spent their lyfe vertuouslye
in cleynnes of lyfe. Therefore should
our youth feare God lyke wyse as they
did, haue Gods commaundement befoze
their eyes, call vpon God for grace, a
uoyde ydlenes, and all that may prouoke
to an vncleany lyuing, and geue them
selues to labour, and resyst manfully in
temptacion. But now we fynde it other
wyse, for our youth hath lytle respect vnto
God and his commaundementes, calleth
not vpon God, goeth vp and downe
yde, haunteth euyll company and dyon
kennes. Hereof cometh it now, that
they

they cannot refrayne, and they thyncke that they muste needes followe har lots styll, or els haue wiues, and yet can they neither labour, nor get their lyuing. And thus come they to nought: therefore is it their owne vnrchristyenes, and not holpe wedlock that destroyeth them.

Doth not the haunting of harlots make beggers also? Whence come then such swarmes of beggers and wretched pocky people? Euen of whoredom get they that mischief for the most part. And this doth no man esteeme or consider. But when a good vertuous young man, which is come to his age, doth honestly mary, then is the wallet brought before him to feare him, or els to withhold other men from holy wedlock, and to make them continue styll in whoredome: this can the subtil deuil do. The rich, faithful & almighty God did neuer faile any man that seeketh him in true beliefe, that laboureth faithfully, & y is vertuous & honest. Let no man therefore be snared styll in synne. To be short, whoredom withdraweth & seperateth y mind from God, maketh vs to breake our couenāt, dishonoureth y grace of God & members of Christ, robbeth God of that which is his vnto

The stues
maketh
many beg-
gers.

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vnhaloweth the temple of God, and placeth vs vtterly with spirit & flesh into the mire, and into all filthynes, maketh vs of men beastes, defileth body & soule, taketh from vs all our substance, honesty & good, shameth, destroyeth, and carieth vs to hel with wretchednes, misery & sorrow. Contrarywyse, wedlocke deliuereth vs once from all such inconuenience. And therefore is it a miserable thing, that all thys wyll not be considered, and that yet also ther be old men, which esteeme whorndom to be no syn, and talke so lightly & wantonly thereof before young people, that youth beyng prouoked forward in their wicked purpose, are now the more hard harted and obstinate therein.

wanton
counsell.

Deare chyldren, harken ye rather vnto Paul the elect seruant of God, which speaketh out of the holy Ghost these wordes: Be ye sure that no whoremonger or vncleane person hath inheritance in y^e kingdom of Christ and of God. Be not deceived with vayne wordes: For because of such thinges cometh the wrath of God vpon the chyldren of vnbeliefe. Marke this well and remember it, God wyl not regard the wanton and vile communication

tion of suche, so lyght as they make it.
 Wherfore if ye well escape the wꝛath of
 God, then keepe your selues from whoredome,
 and mary at your iust age.

¶ The. xiiii. Chapter.

¶ How shamefull and wicked a thyng adulterye
 is, and how it hath of olde tyme bene puni-
 shed hetherto.

AND lyke as whoredome hath euer
 bene taken for an abomination a-
 mong all honest people in y whole
 world: euen so haue they esteemed adul-
 tery to be a thing much moze shamefull,
 and vtterly to be abhored. In so much
 that all vertuous Rulers, yea and that
 euen among the Heathen, haue punished
 it with the payne of death.

¶ When Abraham came with Sara hys
 wife into Egypt, & the Egyptians thought
 that she had bene Abrahams sister, they
 toke her & brought her to the court vnto
 king Pharao. But y Lord punished Pha-
 rao and all his house with great plagues,
 because of Sara, and yet comitted he no
 hurt with her, and that he did was done
 of ignoraunce. For when hee vnderstood
 that she was Abrahams wife, he sent for
 him and sayd: Why hast thou dealt thus

How God
 plagued ad-
 ultery be-
 fore y law
 written.

Gene. 12.

F. J.

with

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with me? Wherefore toldest thou not me that she was thy wife? &c. Ther hast thou thy wife, take her and go thy way. And seeing it is thus, it may wel be considered that God is much more displeased wyth them that wilfully commit adultery. In the .xx. chap. it is wrytten that at Gerar, Abimelech the kyng of the Phi. toke Abrahams wyfe, as Pharaο had done before, and it appeared vnto the kyng in a dreame, and was said vnto him: Behold, thou art but a dead man, because of the woman whom thou hast taken, for she is a nother mans wife. And yet had Abimelech committed no actuall deede with her, no more then Pharaο had done before. Therefore sayd God afterwarde: If thou doest not deliuer her agayne vnto Abraham, be sure that thou shalt dye the death, and so shall all that thynne is. Dyd not God with these wordes declare manifestly, what sentence and iudgement he hath geuen vpon adulterers? Wherefore Joseph when he was prouoked of his Lords wyfe to accomplish her wyll, sayd: My Lord hath comitted all thinges vnto me, saue thee onely, for thou art his maryed wife. How should I then do so great hurt
and

and synne against God: Gene. 39.

Job sayth in the. xxxi. chap. If my hart hath lusted after my neighbours wife, or if I haue layd waite at his doores, then let my wife be another mans harlot, and let other men lye with her. Wherein doth Job knowledge it to be reason, that he be measured with such measure as he hath geue vnto other men, if he hath broken hys wedlock, which thing yet he did not, that then other men should serue him with the same sauce. Wherefore, seing the punishment of adultery is a meate that all men cannot tchew, let euery man consider by him selfe, how lothe another man would be therof, and let him not touch another mans wife, so shal his also not be medled withall. It foloweth in Job: For this is a wickednes and syn that belongeth to the Judge, yea a fire it is that consumeth al together, and plucketh vp al a mans substance by the rootes. With y^e which words Job doth knowledge, that adulterye is such a vice & wickednes, as pertayneth to the Judge, that is to say ought by right to be graeuously punished of them which be in authozity (if they were not adulterers thē selues) for it is a fire y^e consumeth alto

A. li.

gether

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gether, both body, honesty, goods, mynde, hart and welfare. And all this was exercised and practised afore the law was given to the people of Israel by Moses.

The punishment of adultery in the law of God.

And in the law doth God appoint a certaine punishment for adultery among other transgressions & saith Leui. 20. Who so comitteth adultery with any mans wife, shal oye the death, both the man & the woman, because he hath broken wedlok with his neighbours wyfe. And in Deut. 22. is the same law recited againe & confirmed.

How adultery was punished among the Heathen.

Neither was adultery so sore punished among the people of Israel onely, but also the Heathen vsed mortall executions therof. This wil I now declare out of the storyes and credible writers. When any of the Lepreians were taken in adultery, they were bounden, and caried thre daies thorow the city, and afterward (as long as they liued) were they despised, and with shame and confusion, reputed as persons desolate of honesty.

Lex Lepreianorum.

Lex Saleuci.

Among the Locrenians did Zaleucus forbid adultery vnder great punishment. The transgressours caused he to haue both their eyes thrust out. And when his owne sonne was taken in adultery, he bad them put

put out his own eye as iudges, and the o^r there dyd he himselfe put out as a father. In the dayes of our forefathers the noble Germanaynes (afoze they came to Christ Germani sten sayth) the punishment of a woman that brake wedlocke, stode in the power and auctoritie of her husband. And at the least he myght strippe her out of her clothes, thrust her out of his house, and beate her openly with rods in the Citie o^r towne, euen befoze her friendes. &c. As Cornelius Tacitus maketh mention, who also writeth these wordes. Among them there was none that laughed at the misdoede: and to defile o^r be defiled, was named among them to be as much, as not to do according to the course, maner, and custome of the world.

Marke now well in how much better case they stode, then we which laughe at all sinne and vice: yea, at all abhominacion, as fyghting, warring, whoz hunting, wedlock breaking, masking, mumming, to much dzinking, excesse in eating, and all vncleanes doo we excuse with these wordes: It is the maner and comon course so to do now in the world.

Opilius Macrinus the Emperour of
 J.ij. Rome

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Lex Opi
lii.

Rome, vsed to punish adulterers wth fire. For them whom he founde in adulterye, caused he to be bound and to be burnt together quick. This doth Iulius Capitoli-

Lex Iulia

nus write of hym. And among the Romanes was there a common law called Lex Iulia, whych would that execution should be done vpon adulterers with the sword. The same law stood in strength in S. Hieroms time, who writeth that a certaine yong man and a married wife were iudged and put to execution wth the sword because of adultery. And the same law called Lex Iulia de stup. et adult. dyd the Chyristen Emperours receiue, and of Iustinian it is appointed, Lib. 4. Titu. 18. De publicis Iudiciis.

In the lawes of Wamburgh concerning the iudgements of death vnder the title, how transgressions ought to be punished, are these wordes read: If a married man bzing a mortall accusation vpon another man, for any filthy act that he should haue committed with his wife, and conuinceth him therof, the same adulterer shall with the sword be punished vnto death, according to the sentence of the lawes imperi-
all. The adultrcs also hath, forfeted vnto
her

her husband all her dowry, substance and
 goodes, and shall for a perpetual penance
 and punishment be locked and shut vp in
 prison. The same likewise is read in the
 Iudiciall lawes of the holye Empire of
 Rome, decreed vnder the Emperour Cha- The law
imperiall.
 rles the fift, in the yeare. 1519. and. 1522.
 at Augspurge, and at Regenspurg. If a
 married man bring a mortall accusation
 vpon another man, because of adulterye
 committed with his wyfe, and preuaileth
 in sentence against him, the same adulter-
 er and adulterers shal be punished accor-
 ding to the determination of our forefa-
 thers, and of our imperiall lawes. Now
 what punishment the Imperiall lawes
 haue appointed, it is declared before.

This allegation concerning the punish-
 ment of adultery I am sure, wyll many why ad-
ultery was
so sore pun-
ished.
 men maruaile at, and esteeme it sore and
 intollerable. But if they would consider
 the matter right, setting affection & cruel
 custome aside, & would ponder wel what
 adultery were, and what followeth it, they
 should not wonder so sore at the punish-
 ment. Adultery is a destruction and vygh
 dishonour of the ordinance of God, a wic-
 kednes growen out of the deuil & idlenes
 of the

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of the flesh, a shamefull vnfaithfulness, a wilful truce breaking & periury. And that this is so, may euery man consider by the chapters going afoze. Wedlock is the ordinance of God, in the which both the parties ought so to be knit the one vnto the other, that they be not deuided. Paul sayth also, that adultery is a worke of the flesh. Notwithstanding manifest it is that married persons at their entraunce do make a perpetuall couenaunt, and there calling vpon God, & taking him to recozd befoze the whole congregation, they promise trouth, and sayth, with mouth and hand the one to the other. &c. Now if it be but a small trespasse to dissemble, to breake, to destroy, and to tread vnder foote al this, to forswear trouth geuen befoze God and the church, and nothing to regarde honesty and sayth, then must I needes confesse that the punishment of adultery was to rigorous in the olde time. But if it be a iust thing earnestly to punish vnfaithful periury, the despising and contemning of God & al honesty, then is also the punishment of adultery right equall, and not to soze.

Item, if the los of a good thing should be valued after the estimation of the owner, then

then (as touching this life) ther is no greater dammage, then a man to lose his own body. Now is it certaine that both the parties married are but one body, and that (as Paul saith) the husband hath no power of his own body, but the wife, neither hath the wife power of her own body, but the husband. Wherefoze whoso committeth adultery, the same taketh away, stealeth and robbeth the other of his own body, euē his principall and best good. O what honest person had not rather finde a thæfe stealing his treasure, & to suffer the los of his goods, then to finde an adulterer by his married spouse, & to reape dishonor in her?

Both these vices therefore, theft and adultery doth Salomon (in the .vi. of the Proverbs) lay vpon the balaunce the one against the other, and sheweth how that adultery is the sorer and more tedious, saying: A thæfe is not vtterly despised, that when he is hungry, stealeth to feede himselfe, for when he is taken, he must restore seuen times as much, or els al his substance: But he that is so farre out of reason as to breake wedlocke with another mans wife, doth eyther destroy himselfe, or els getteth himselfe stripes and shame, which

Adulterye
and theft
comparcd
the one to
the other
by Salomon.

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which shame may neuer be wypped out. For the wrath of gelousy & of the husband (if he haue time to reuenge) wil not be intreated, he wil not be perswaded with prayer: yea, though thou giest him rewards, he wil not receiue them. This comparison doth euery man vnderstand. For though a mans good be stolen, yet if it be restored him again without hurt he wil be intreated, for as much as it was done haplye thorough pouerty. But if a man take his wife in adultry, he wyll not be pacified: For it is a very beastly and wicked thing.

Moreover, if a man take a thiefe with the demayner, yet hath he no power to auenge himselfe, and to slay the thiefe. But if a man fynde an adulterer at deede doing, he may be auenged. And though he do wound, shame or kill the adulterer, and the aduultresse, yet shall he not be punished for the death of them. Out of all which words euery man plainly vnderstand what vice is moze greuous before God, and before all indifferent iudges. Before these wordes also layeth Salomon: Maye a man take fyre in his bosome, and his clothes not be bren? Or can one go vpon hot coles, and his fete not be hurt? Euen so, whosoever goeth

goeth in to his neighbours wife, & toucheth her, cannot remaine vndefiled. Wherby he declareth furthermore the danger and greatnes of this vice, threating them that thinke (like soles) to keepe their adultery secrete, and that they shall neuer be taken and punished.

It serueth to our purpose, that thow we alteracti
adultery great enheritances are altered, ons & alie-
and the right heires disherited. For oft nations of
times it fortuneth, that an aduultresse hath heritages,
childzen by an adulterer, and then must the
sayde childzen inherit all the substaunce
of their pretended father as lawfull chil-
dzen, which yet are vnlawfull, whereby
the father loseth his honour, his kinred,
his body and goodes. His wife which is
his own body, hath the adulterer defiled,
and the vnlawfull childzen take the goods
away. If this be not great wronng & wic-
kednes, then wot not I what a man may
affirme to be vicious inough. Therefore
though adultery be horrible both in men
and women, yet in woman it is most hurt
full and detestable. For besydes that the
aduultresse altereth the inheritaunce as (I
sayd afoze) and with false promises, and
shameful disceite wdzaweth & stealeth it
from

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from the right heires, she ladeth first her honest poore husband with great shame, great trauaile, labour, sorow and paine, in that he is fayne to bying vp those adulterous children which are not hys owne. Moreover she dishonoureth her father, her Mother and kindred. Her children (euen those that are lawfull) must be a shamed of her, and be doubted of in the world whether they be lawfully begotten or no. Therfore when they speake of theyr mother, or heare her name, they are abashed & ashamed. Adulteresses also make their husbandes to be despyed and of no reputation, although they be vertuous and honest men. They are the occasiō that folkes come oft together which are nigh of kindred. These and such like innomercable confusions, shame, hurt, dishonour, and filthines folowe out of abhominable adultery. I passe ouer nowe the murthers, poysonings, treasons, manslaughters, battails and wars that haue ensued after adultry and destroyed both countries and people. This did the auncient & noble men of old ponder and consider, and therfore righteously and of iust occasions appointed they the punishment of death for adulterers.

¶ Yet

Yet will we heare how adulterers excuse their owne vice, and ponder how reasonably they go to worke.

They say: Though God haue forbidden adultery vnder the paine of death, yet is the same punishment not executed, per-
The des-
fence which
adulterers
ble.
fourmed or practised. For in no place appeareth it, that adulterers were put to death. For Dauid was an adulterer, and yet receaued no punishment therfore: Yea, the Lord Christ himselfe did abrogate and dissolue the punishment of adultery, for as much as he commaunded not the woman (taken in adultery) to be put to death, but bad her go her way. For when no man had condemned her, he also let her go.

To that I answer. God in his law hath once expessed how he esteemeth adultery, and how he wil haue it punished. Now if men haue not done Gods commaundement and according to the same, then is it neuer the better, yet endureth the law of God vnmoueable and sure. Neuertheles they of the olde time did punish adultery with the
Death
was y^e punishment
of adultery.
paine of death, as it is sufficiently proued afore out of the scriptures. The obiection therfore y^e adulterers make, is but vain. Now though al sentences and iudgements that haue

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The adul-
try of Da-
uid.

haue bene executed, and practised because of adultery, stand not in holy scripture, it is no maruaile. For the Bible is not a register of vntyriftes and of such as for their wickednes haue bene put to execution. And is it not euident inough vnto you, how it was like to haue gon wth Susanna. David committed adultery once in his lyfe, which drew him also and brought him into great murther, so that he caused not onely his faithfull seruaunt Azia, but other noble men likewise to be slayne. Behold what occasion adultery geueth? What commeth of it? Truth it is, he was not stoned to death. But what chaunced vnto him? Euen as he had dishonoured another mans childe, so saw he shame vpon his owne childe, while he liued, and that wyth great wretchednes. For Ammon dishonoured Thamar his owne natural sister, and they both were Davids childe: Yea, Absalon did slaye Ammon his brother, for committing that wickednes with his sister Thamar. Not long after, did the same Absalon driue hys owne naturall Father David out of his realme, and shamefully lay with his Fathers wiues. Whereupon there folowed an horrible great slaughter,
in

in the which Absalon was slayne with many thousandes mo of the common people. Now let euery man ponder well by himselfe, whether it be not a les thyng, once to meddle, and so to haue execution and dye, then to abyde the death of so many, and that so long, with such misery and sorowe. Therfore was David soer punished, then if he had bene but once stoned vnto death. And let euery man learne hereby that no man can escape the hand of God, althoughe the world lay no hande vpon him. God punisheth neuertheles, yea and that much soer, when he doth it not here, but differreth it to another world.

Where as they make Christ the Lord a mainteyner of adulterers, it is a plaine and euident shame. Christ neuer gaue liberty vnto synne. For he saith I am not come to breake the law, but to fullfyll it. Paule sayth also: To the righteous is there no law geuen, but to the vnrigh- teous and disobedient, to whooremongers, to periured persons, to lyers and blasphemers. To the Galathians hee sayeth: Walke ye in the spiryte, so are yee not vnder the lawe. Therefore, for as muche as adulterers doo walke

The adul-
tres brou-
ght before
Christ.

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in the flesh, and not in the spirit, they are vnder the law, neither hath the Lord taken the law & punishment from them.

Moreover, as touching the story Iohn. 8 we must consider that the Lord said vnto the wise woman, hath no man condemned thee? And when she had said, no man, he answered: neither do I condemn thee. For with this answer layd he before her the sentence of the Judges. And for as much as he was not come now to geue sentence as a Judge, but to saue, he would not condemne her, and so medled neither with the law nor the act. The Lord was come now to haue mercy vpon synners, and to call to repentance, therefore sayd he also to this woman: Go thy way and syn no more. And with these wordes both the Lord warne all such as are tangled wth adultery, to cease from hence forth, and to amende. God happely may haue mercy vpon them, & take from them the same dishonour, shame and punishment, which they haue greatly deserued. For God hath no delight in the destruction of a poore synner, but wyl rather that they conuert and lyue. But if ye wyl not turne, if ye wyl needes be stiffnecked, & styll set forth
your

your shameles fozeheades, then verelye doth God watch ouer your wickednes, & sayth Iere. 5. In y^e desire of vncleanly lust they are become like old Stallandcs, eue- ry mā neyeth after his neighbours wyfe. Should not I punish this? Wherefore ye adulterers, looke for none other but God wyll plague you for shameles actes of wicke- ones and whozdomes. For abominati- on, vice, periury, and shamefull matters are they that ye go about withall.

¶ The .xv. Chapter.

¶ How one that intendeth to mary, should chuse a meete, honest, and vertuous Mate.

And hitherto haue I declared whēce wedlock cometh, who did insti- tute it, what it is, how it ought or- derly to be contracted, what be the occasi- ons, end, and vertue therof. Item how ho- ly, profitable, and good it is. Againe, how horrible, noysome & shamefull whozdomes and adulterye is. But for as much as in the occasions of wedlocke it is mencioned how that wedlocke was ordained of God, to the intent that maryed folkes should spend their life in the naturall participati- on of all such thinges as God sendeth, y^e they may bring forth childre, or they may

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anoidē whoredome, or for the eschuing of
perilous solenes, that the one may be a
comfōrt and helpe to the other according
to the wyll of God. And for asmuche also
as in the meane season there lieth great
importaunce and weight vpon it, what
maner of companion and mate thou chu-
sest, how thou maiest liue with him, and
(if God geue thee childre) how thou maist
bring them vp: Therefore in this part of
my booke folowing, I wyll treate how a
mate honest and vertuous spouse ought
to be chosen. Afterward how they ought
on both the sydes to lyue well and right
together, to keepe and increase the mutu-
all loue and trouth of mariage, and final-
ly how they must well and vertuously
bring vp theyr children.

There ly-
eth much
wayght in
the electi-
on of thy
Mate.

For whoso coupleth him self with bran-
ling folkes, and commeth to disquietnes,
may not complaine therof. Why lest he
not such contencious persons without his
house? Whoso now wil haue a peaceable
mariage, must not chuse him an vnquiet
mate. He that wil plant any thing, doth
first consider the nature of the ground, in
the which hee intendeth to plant. Much
more shouldest thou haue respecte to the
conditi-

condition of thy spouse, out of whom thou desyrest to plant children, the fruit of honesty and welfare. And like as planting and carefulnes hath great power in all growing things, so hath it greater vertue and strength, yea, and better fruit in the diligent bringing vp of children. Where as mariages & children do sometime prosper euill, the greatest cause thereof is the fault in chusing the party, and in the childrens bringing vp. Now wher as we faile in thys behalfe, it commeth either of our owne fond affection which we follow, and are seduced thereby, or els commeth it of ignorance, as when folkes wot not wherunto they ought to haue respect, or how to do in the cause. And seeing that in these points standeth the making & marring of wedlock: I wyl first note in few words the most necessary thing that may be spoken hereof. And first wyl I speake of the chusing of a spouse.

The chusing is a receuing or accepting of such things as we thinke are meete for our end & purpose. Therfore euery election hath a synall respect that it is directed vnto. For asmuche now as our talking here is of the election of a Spouse,
what the election is
C. y, we

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We must reduce to our remembrance the end of wedlock, that is to say, the causes why and wherefore it is contracted. Now haue we heard afoze, that the causes why it was ordeined, and wherefore it is to be receaued of the two persons, are these, euen to the intent that they both shall continually dwel together, and spende theyz life in the mutual participation of al such things as God sendeth, y they may bring forth children, or that they may auoide whooredome, or for the eschuing of perilous solitarines, that the one may be a comfort & helpe to the other, according to the wyll of God. Therfore thou that wilt chuse, must haue respect vnto these foze sayd points, as to the final end and marke set before thee, and must proue whether the parson whom thou thinkest to ioyne vnto thy selfe, haue these pointes which thou hast herd now recited. And the same shalt thou well proue, if thou note diligently the ritches that are in man, of the which I wyll now speake.

Three maner of ritches in mā

Thre maner of ritches are ther in man, the ritches of the minde, of the body, and of tempozall substaunce. The best & most precious are y ritches of the mind, as they without

without which the other two are more
 hurtfull the profitable. The riches of the Riches of
the mynde.
 mind are, the feare of God, faith, gods glo-
 ry, Gods seruice, vnderstanding or know-
 ledge, prudence, truth, sobernes, righte-
 ousnes, liberality, chastity, humblenes, ho-
 nesty, and nourtour, synglences, and dili-
 gence, and such like vertues. These lie not
 styl, neither hide themselves whersoever
 they be, but breake out diuers wayes, so
 that they may wel be spied, but specially
 in talking. For our Lord Christ did say:
 Out of the aboundaunce of the hart spea-
 keth the mouth. They of the old time said, Language
 that a mans talking is the myrrour and
 messenger of the minde, in the which it
 may be seene without, in what case the
 man is within. Therefore who so wyll
 know and haue experience how a mans
 minde standeth, let him diligently note
 his communication, whether it be ioyned The feare
of God.
 with y feare of God, manerly, true, ear-
 nest, honest, stedfast & reasonable, or whe-
 ther it be churlish and vngodly, vicious,
 bayne glorious, fained, full of words, vn-
 stedfast, vn honest, vnreasonable & ioyned
 with lightnes. And of these frutes then
 shalt thou know the tree and roote of the
 hart,

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hart. And though hipocrisy vse much deceit in talking, yet can no hipocrite go alway so craftely, but he shal sometime stumble and bewray him selfe.

Reputaciō

Garment.

Company

But for the more surety, it is good for thee not onely to mark his communicatiō, but also other gestures and maners, how the man now behaueth himselfe, how he hath done hitherto, what name & fame he hath had, and yet hath, what opinion other wise & honest men haue of him, how he behaueth himselfe in standing and going, and in al the partes of his body, what rayment he vseth, whether it be vaine, whorish, wanton, light or manerly, and according to his estate, reputacion and power, that is to saye, honest rayment.

For rayment doth oft geue certaine and sure testimonye of pride, lightnes, wantonnes, inconstancye, vnshamefastnes, boasting, and of filthynes or vncleanes, and other vices or vertues that are in man. So may much be spyed also by the company and pastime that a body vseth.

For a man is for the most part condicioned euen lyke vnto them that he kepeth company withall. We see that among beastes wilde and tame, like will to like.

The

The educatiō also geueth great testimo-^{The bring}
ny, namely by whom, and how euery one ^{ing bp.}
is brought vp, whether it were among
vertuous persons or euill, whether the
party hath continued in the nourture of
the vertuous, and shewed himselfe obedi-
ent, or whether he hath broken out of his
discipline, & folowed his own wylfulnes.
For it is a small matter for thee to haue
dwelt among vertuous men, but rather
herein lieth the weight how far and how
much thou hast folowed them, and bene
obedient vnto them. Judas was among
the Apostles, brought vp of the Lord
Christ, but for all that was he neuer the
better. For he left not his wicked pranks
neither was he obedient. Whow the
occasion of all these thinges, and other
like appertaining to y same, ought euery
one to discerne the parson whom he hath
chosen to take to mariage, & to see that she
be endued with the said riches of y mind,
& that to his purpose she be right, peacea-
ble, honest, meete, & conuenient for him to
liue withall in wedlock, as it becometh &
as God hath instituted. For like as in the
mind there are such vertues as we haue
spoke of, so are ther in it noisome wicked

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**Froward
wicked
qualities
of y^e minde**

vices and detractions, as vngodlynnes, despising of Gods word, misbeliefe, idolatry, Malwetry, ignoraunce, churlishnes, lying, falshood, hypocrisy, vnrighteousnes, backbiting, mistemperance, dronkennes, couetousnes, vnchastitie, vnshamefastnes, misnourture, rashnes, furious wantōnes, pryde, presumption, vaine glozy, chiding, brawling, and vnhandsonnes. Who so now chuseth him a Mate that is tangled with such noysome vices, seeketh not a Spouse for a right peaceable and good honest life, but an hel, a painfulnes and destruction of all expedient and vertuous lyuing. Specially there is litle good to

**The despi
sing of
gods word**

be looked for, wher as is vngodlynnes and despising of Gods word.

**Unshame
fastnes.
Lying.**

For lyke as the feare of God draweth the whole garland of vertues with it, so bringeth vngodlynnes all vice & abomination, yea & shutteth vp the way to amendment. For who so wyl not heare Gods word, refuseth all good information, and therfore is ther no amendment to be hoped for in him. And wher as is no shamefastnes, there dare the shameles person do euery thing that liketh him. Wher lying boasting, and lightnes is, ther can no certaintie

taintie be had, ther standeth all in doubt what soeuer is spoken & done: wher pride is, ther is also rashnes, wilfulnes, p^resump^tion, contempt, disdain, murmuring and obstinate rebellion. And wher as such be ther is nothing but brawling, chiding and neuer one good houre. Wherfore he that wyl not lacke the right pointes of marriage, and of a comodious lyfe, let him haue respect to the ritches of the mynde, and chuse him such a person as is endued of God with suche ritches, and not with a noysome and froward mynde.

Pride.

After the ritches of the mynde do y^e ritches of the body folow next, as is a beutiful or wel fauoured body, health, a conuenient age, &c. A beutiful body is such one as is of right fourme and shape, mete and of strength to beare children, and to keepe an hoale, cu^e such a person as thou canst finde in thine hart to loue, and to be content withall. &c. Of the beuty of the body (where ther is els no good qualitie beside) saith Salomon Prou. 31. As for fauour it is deceitful and transito^ry, and beuty is a wayne thing, but a woman that feareth God is to be commended. And Prou. 11. a faire woman without discrete maners, is lyke

The ritches of the body.

Scutrie.

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like a ryng of gold in a Swines snoute. Therfoze are they al starke foles, that in chusing them wyues, looke onely to their beuty, & regard not the ritches of y^e mynd. Afterward doth the same beutye turne them to disquietnes, to paine and trouble.

Health also must be considered in y^e election, least thou w^{il} al that thou hast perish, and least thy whole house be poisoned and hurt. Neuertheles I speake here of soze contagious sickneses, & not of such dayly infirmities & smal diseases that all men ar subiect vnto. But I speake of madnes, frensy, the falling sicknes, lamenes, leprosy, french poeks, or such like, which euery man should greatly abhorre. Notwithstanding where married folkes which now are together be visited w^{ith} such diseases, then must one suffer w^{ith} the other, as they that are in one body. As for the due & conuenient age, we spake of it in the first chapter.

Ritches of
tempozall
substance.

To haue the goods of tempozal substance is to be bozn of noble Parents, to be come of a woozshipfull stocke, to haue ritches, great offices, gaines, or occuppynges, and such like. The highest Nobility and most woorthy of comendation, is to be noble in vertues, in good wozkes, maners & conditions.

tions. Who so doth come also of noble parentage, is the more to be reputed. But to be a Gentle bozne, & to vse him selfe vngently, is euen as much as to shame hym selfe & his. Ther haue bene found many, which came of a low birth, but they garnished their kynred so wth vertues & noble actes, that they & their flocke attayned to great prosperitie. Ther are many this day y^e come of famous houses & noble parents, but they leane too much to their birth, yea they are wylful minded, & think that (because of their nobility) they may do what they list, & that their doinges becometh them well, & yet are they so noble, that is, they so excel in all vice & abominatiō, that they bring them selves to dishonour, and to contempt and hatred of all men.

Let euery man therfore looke earnestly to this matter, lest any man intending to haue the gold, and catching the hot coles, do burne hym selfe without recure. For tempozall goodes sake the mariage miscarieth and is in daunger. Ther is sometime great ritches, but with litle honesty is it gathered together, and with the same rytches wyll not bee alway prosperitie, peace and rest. Many trust to their goods,
and

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and nothing wyl they learne, therfoze also can they do nothing but lyue daintely, and with pride, ercesse, and dishonesty to waste it away, y^e hath bene long gathered together. Now when there is alway taken from the heape, and nothing layd therto, it walketh away in proces of time, how great soeuer it hath bene. Then followeth pouerty, yea an intollerable & vnpatient pouerty. For they that now lash out al together, haue had no necessity hereto, but were in all wealth, therfoze after such a sunshine ther cometh euer an intollerable heate, & thenceforth begin they to warme them selues at the bare leaues.

Whoso now in this election looketh to the multitude of goods, and not how they wer won, and whence they come, he hath customably such a smoky hat set vpon his head, that all y^e water of the Thames cannot wash away the soot therof. Good without God or honesty is a deadly poison, and the bodely deuill himselie. Goods and riches in the hand of an vndiscrite & ignorant man is as a sharpe knife in the hand of a child that doth no good therewith, but woundeth and destroyeth it selfe. Wherfoze let every man in the election haue
more

more respect to discretion and knowledge
 then to ritches. Moreover an hand that ^{wynning}
 is occupied and winneth and getteth his ^{and occupa-}
 living godly & honestly, doth far excel any ^{pying.}
 ritches y are won. A rich mā which hath
 great goods in his hand, and yet hath lear-
 ned nothing withall (and nothing can
 learne) when he once loseth his substance
 and goods he can win no more, but cometh
 immediatly to the staffe & wallet. As for
 such one as hath applied him selfe to lear-
 ning, he is fyt to some office, he can, and
 is able to occupy and labour, and though
 he once or twice loseth that he hath, yet
 can he wyn more againe.

And though no man with his election
 should haue speciall respect vnto temporal
 substance, yet ought no man to behaue
 himselfe vncircumspectly, neither lightly
 to regard honest prouision. For like as out
 of great ritches ther foloweth pride, euen
 so out of pouerty ther foloweth much euil.
 Therefore it is not vnrigh that thou in
 thine election consyder how thou mayest
 honestlye wyn thy bread, whereof thou
 mayest lyue with thy Spouse, and what
 thy Spouses substance and occupying
 is, and how the same may be an helpe to
 thy

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thy conuenient lyuing. If thou now wilt not regarð the moze excellent and better thinges, but haue onely respect vnto the goodes, then marvest thou not the parson, but the goodes. Wherof if there be not so much as thou wouldest faine haue, or if it waste away, then farewell all thy loue which cometh thzough ritches, beuty, or other like smal occasions, & euen as a fire that is made of straw or toe, it kyndleth soone and is great, but straight way it vanissheth: euen so is y loue shortly extinct, which springeth not of durable occasions. If a fire be made of whole strong wood, it geueth a good natural heate, likewise if y in the electiõ of a spouse hast respect vnto the true, godly and honest pointes, then is thy loue of so much y longer continuance.

The effect
of the elec-
tion.

And to be short, let euery one with his election haue respect vnto those poyntes, for the which wedlocke was ordayned of God. Then whether the party (whõ thou art minded to chuse) be reasonably endued with all those points or no. And to the intent that the same may well be perceiued, let euery man haue faithfull respect here to the ritches of the mynde, whether the parson be godly, wyse, discrete, true, faith.

faithfull, honest, sober and louing. Item whether she be whole and sound, and not laden with soze diseases, deformed, stutish, filthy, euill fauoured, and what her estate is, what power and possibilitie she is of, how, where, & with whom she hath bene bene brought vp, whereupon she lyueth, & what she occupieth, how fruitfull, handson, huswisely, laborious and quick she is. If beside these thou findest other great ritches, as beuty & such like giftes, and comest godly and honestly by them, thou hast the moze to thanke God foꝛ.

But specially & aboue all other things we must saythfully with feruentnes and stedfast belief (without ceasing) make our intercession & praier vnto God, to whom all hartes are open and knowen, that he wyl not suffer thee to go amis, but as a father helpe and guide vs to a right mariage, in the which we may lyue honestly & prosperously (euen as we ought) to his honour. Foꝛ it is God onely y^e prouideth the mariage, that hath the harts in his hand, and that geueth the wyll, as it is sayd in the chapters befoze. But like as in other pointes & matters the ordinance of God doth not destroy lawfull instrumentes:

Prayer.

Euen

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Euen so here in this cause, y institution of God denieth not y ordinat election, but in them y feare God they go both together.

A notable
example of
the electio
& errand
in y cause
of matrimony.

Of this ordinaunce of God and ordinate election, we haue a very sayre example Gen. 24. wher Abraham sent hys seruant in hys Message, to get hys Sonne Isaac a wife in Mesopotamia. The same seruant beginneth his matter with prayer, and saith: O Lord God of my Maister Abraham, send me good speede this day, and shew mercy vnto my mayster Abraham. Lo, I stand here by the well of water (for he taried there with hys seruaunts and Cammels without the citie by a wels syde) and the daughters of the men of this city will come out and draw Water. Now the damsell to whom I say stoop downe with thy pitcher, let me drinke, if shee say, drinke, I wil geue thy camels drinke, thereby will I know that shee is the same who thou hast ordeined for thy seruant Isaac.

Behold, in this prayer doth Abrahams seruant knowledge the ordinaunce of God, and that God onely prouideth the mariage, and yet neuertheles he falleth to prayer, and vseth that meane. For it followeth in the story: And it came to passe
that

that befoze he had left speaking, Rebecca came forth, and caried a pitcher vpon her shoulder, and shee was a very fayre damsell and vnblemished virgine, and came downe to the well to draw water. Then ran the seruaunt vnto her, and asked her drink, and she sayd: Drink sye: And with that tooke shee down her pitcher, and gaue him drink. And when he had dronken, shee sayd: I will draw water for thy camels also, that they may drink. And so she made hast, and poured water out of her pitcher into the trough, and gaue the camels drink. But the man marvelled at her, and marked her well, and helde his tounge. &c. No doubt, he had respect to the riches of the minde, and of the body, and perceyued that she was gentle, seruiceable, lowly, geuen to labour, quick in her busines, louing toward straungers, that she was not mistaught nor nicely brought vp, nor a hygh minded or dainty beast, but honest and handsome. How she was conditioned could he not know better then by such tokens. She was yet an vntouched virgin, and therefore also well nourtered, and no nice thing.

When shee commeth to the well, shee
V. l. maketh

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maketh no stop, nor byngeth a sorte of
yong fellows with her, neither standeth
she gasing & wondring vpon the straunge
man, but quickly and straight goeth she
her waye, and tendeth her own busynes.
But as sone as the old honest man (A-
brahams seruaunt) spake vnto her, she
sheweth her selfe very curteous & gentle.
Full reuerently calleth she him, Sir, Mai-
ster, or Lord, and serueth him quickly, as-
keth no questions of him, and maketh no
mo words. These are right vertues high-
ly to be commended in a virgin. Moreo-
uer this Damsell is praysed for her beuty
and fairnes of her body, which was euen
as much the more excellent, as she excel-
led in vertuous conditions.

Thou wilt say: yea but where are the
other gistes of God & ritches of the mynd,
as the feare of God, true beliefe, &c. I an-
swer: The sayd vertues were not in her
without the feare of God and faith. Abra-
ham also had taken an othe befoze of the
same his seruaunt after this maner: Thou
shalt sweare by y Lord of heauen & earth,
that vnto my Sonne thou shalt take no
wife of the daughters of the Cananites,
among whom I dwel, but shalt go to my
country

country & kinred, and from thence bzing him a wife. The Cananites wer corrupt and lost in their faith and maners, geuen to idolatry & abomination, yet were they mighty and ritch. But they in Mesopotamia (whence Abzaham was) feared God, and were vertuous, notwithstanding they were not of lyke power and ritches. Neuertheles Abzaham followed after the feare of God, & therein leaueth he vs an example, that we all should be gladder to haue God, then Mammon. And thus hast thou also, that in this mariage ther was great experience of fayth.

When the seruant now had wth scilence considered the excellent gifts of the damsell, hee asketh her furthermoze whose daughter art thou? She answered, I am the daughter of Bathuel, & Nahor is my graunefather. Then Abzahams seruant toke out a ring of gold, & other icwels, & gaue her the. For no vncomly thing is it to geue honest presents to honest damfels in the way of honesty, & so to moue their myndes vnto the honour and loue of marriage: els o^r otherwise, and of suspicions persons ought honest Damfels to take none. For it is no vnttrue prouerb: She y

y. y.

taketh

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taketh the Pedlers ware, must be faine to haue the Pedler him self also at y last. &c.

Moreover the seruant thought he would proue how friendly, mercifull, harberous and faithful the damsel was, & said: Haue ye rounge in your fathers house to lodge in? And she sayde vnto hym: We haue plenty of lytter and prouender, & rounge inough to lodge in. Yet because she wold not take much vpon her, she ran in, & told her brother Laban the matter. Who immediately made readye the stable, goeth forth to the well, and bryngeth the seruant into the house, and setteth meate before him. But the seruaunt sayd, I wyll not eate, tyl I haue first done my errand. And so began and told how that his Master Abzaham had one onely sonne, howe rich he was, and how he had sent him to Mesopotamia to get his sonne a wife.

Then told he how he had made prayer vnto God, and came to the well, and how their daughter Rebecca came to the well also, how she behaued her selfe, and what she did, by the which he vnderstood y God had prouided their daughter for his Masters sonne. So that now his request was that they would geue him a final answer, whether

A fouthing
of the errand
in the
page.

whether they could be content to marry
theyr daughter to his maisters son, or no.
Wherupon the damfels father and bro-
ther answered: This cometh euē of the
lord, therfore wil we not say against it. &c.

And thus out of the story we learne, that
when we haue made our faithfull prayer
vnto God, appointed our election ordinat-
ly, and vsed the other meanes, we must do
our errand vnto the parents or tutours of
the party, and how and after what maner
we ought to do it. The damsell also is en-
quired what her will is, she consenteth, &
therwith is the mariage concluded. Thus
much I haue spoken concerning the chu-
sing of a conuenient and mete spouse, and
of the errand appertaining to the same.

Yet in this thing also must I warne e-
uery reasonable and honest person to be-
ware, y in contracting of mariage they dis-
semble not, nor set forth any lie, but rather
vse truth, and tell how euery thing stan-
deth. For they that lie & dissemble, do after
ward cause much displeasure among the
that are disceiued. Let euery one remem-
ber, how loth he would be to be disceyued
him selfe, and that it is comonly sayd: In
mariage ought no man to be begiled.

¶.ij.

Euery

Truth in
contracting
of mariage

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Euery man likewise must esteeme the parson to whom he is handfasted none other wise, then for his own spouse, though as yet it be not done in the church nor in the streete. For thus is it written Deut. 22. If a mayde be handfasted to an husband, and then a man finde her, and lye with her, they shall both be caried out of the city, and stoned vnto death.

¶ The. xvi. Chapter.

Of the wedding.

Add to the intent that all inconueniences for to come (which might afterward grow, eyther touching the goods or the promises) may circumspetly be preuented, therefore after the handfasting and making of contract, the church going and wedding should not be differed to long, least the wicked sow his vngenerous seede in the meane season. Likewise the wedding (and cohabitation of the parties) ought to be begun with God, and with the earnest prayer of the whole church or congregation. But into this dish hath the deuill put his foote, and mingled it with many wicked vices and customes. For in some places ther is such a maner (well woorthy to be rebuked) that
at

at the handfasting there is made a great feast and superfluous bancket, and euen the same night are the two hadfasted persons brought and layd together: yea, certayne wækes afoze they go to the church. Which is nothing els but a wicked lust, and a plaine euidence that thou litle regardest the blessing (euen as did Esau) and that in wedlock thou seekest nothing but carnall desyre.

Christ commaundeth vs, that first befoze all things, and in all things, we shall seeke the kingdome of God. And for as much as he himselfe did openly couple the first mariage together, and blessed both the parties, therfore the congregation thow the ensamp'le and spirite of God, hath ordeined, that the parties shal openly and befoze al things, come to the church and there declare and confirme their mariage in the face of the church, & of Gods minister receue the blessing, and commit them selues to the common pzaiers of the congregation, and enioy the same. This godly ordinance ought euery reasonable chrissten mā to prefer aboue his owne fond affection, & not first to seeke the bancket and the bed in his mariage, but Gods kingdō,

Marped
folks go to
the church
before thei
lye toge-
ther.

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and then first to be wedded and dwell together in the name of God.

The occasions & commodities that come of this ordinance.

For in the said ordinance we must not onely consider and note the act and example of God, but also these profitable, and Christen points folowing. First, with this ordinance is it openly declared in the sight of al the world, y it is God which knitteth the knot of mariage. For that the Minister of the church doth, y doth he in the name, and according to the ensample of God.

Secondly, with this ordinance is testimony geuen, that wedlock is honorable and pleasaunt vnto God, an holy worke of the light, and no foule worke of darkenes. For the parties dare lightly come in to the open church (euen in the light) wher Gods workes onely are practised. As for the workes of whoredome and dishonesty, they hide them selues in the darkenes. It is sene also by the going to the Church who keepeth house with God, and honesty in wedlock, and who with the deuill, and shame in whordom. Not onely this, but also what they be, y among Christen people are to be suffered together as honest persons, and who (as harlots & vnchristians) are to be expelled and driuen from a sunder.

Thirdly

Thirdly, in this ordinance is euery one warned, faithfully to keepe hys promys made and geuen to his spouse, befoze God and the whole church: For if a man haue cause to be ashamed, when he promiseth ought in the p[re]sence of honest people, and kepeth it not: Much moze ought adultrers to be ashamed, that breaketh their promys made befoze God, and the congregation.

Fourthly, God will geue his blessing to them that contract wedlock in the feare of him, and confyrm it according to his ordinance. Which thing the faithfull may assuredly looke for at his hand. Gene. 1.

Fiftly, there is Gods word declared and taught how holy a thing wedlock is, how married folkes ought to behaue themselves. &c. Ther euery man that is married already is put in mind of his promys, and they y^e sometime liue euil in marriage, are called to rep[en]tance, like as they also y^e lead an honest life, are cōfirmed in all goodnes.

Sixtly ther is made a generall praier of the whole congregation in the name of Christ, for those new married folkes, and for the whole state of matrimony. Now hath the Lord promised that wher two or thre are gathered together in his name,
he

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he wil be in the midst among them : therfore is it wel to be hoped, that he wyl be much rather in such a whole congregati^on, & heare their p^raiser. All these occasions considred let not the faithful despise Gods ordinaunce, but behaue them selues so, that diligently, and afoze althinges they seeke the kingdom of God, and take that in hand which is honest, profitable and good.

**Abuse at
Weddings**

But the Deuill hath crept in here also, and though he cannot make the ordinaunce of going to the church to bee vtterlye omitted and despised, yet is he thus mighty, and can bzing it to pas, that the ordinaunce is nothing regarded but blemished with all maner of lightnes. In so much that earely in the moorning the wedding people begin to excede in superfluous eating and drinkeing, whereof they spit vntill the halfe sermon be done. And when they come to the preaching, they are halfe dronken, some altogether, therfore regard they not the preaching nor prayer, but stand there onely because of the custome. Such folkes also do come vnto the church with all maner of pompe and pride, and gorgeousnes, of raimet and Jewels. They come with a great noyse of basens and
drums

Demons wherewith they trouble the whole church, hinder them in matters pertaining to God. They come into the Lordes house as it were into a house of marchaundise to lay forth their wares, and offer to sell them selues to vice and wickednes. And euen as they come to the church, so go they from the church again, light, nice, in shamefull pompe, and vaine wantonnes. What thinkest thou faithfull man, that such church going obtaineth befoze God, verely moze indignacion and displeasure, then fauour and grace.

Wherfoze let all vertuous and honest people take here monicion to leaue such abuse: yea, such sinfull and vicious church going, there as it is yet practised. And let them take theyr honest kynnsfolkes and neyghbours with them, and in good season, soberly, discretly, lowly, as in the sight of God, without pomp, manerly & in comely honest raiment, without pride, without drumming & piping, let them go into the house of the Lord, & there heare the Lords word, make their faythfull prayer vnto God with feruentnes, and stedfast beliefe receaue the blessing, and then manerly and with silence to go home againe.

After

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After the going fro the church is ther no lesse inconuenience vled among manye multitudes, the to the church going. For when they come home from the Church, the beginneth exces of eating & drinking. As for the poore, they are out of remembrance, & as much is wasted in one day, as were sufficiēt for the two new married folkes halfe a yeare to lyue vpon. The daies of Jhoe mencioned in the Gospel, & the parable of the ritch man and Lazarus haue ther rounne inough. Let euery man looke that with such exces he pray not also with the ritch man in the pyt of hell.

Syn and
exces com=
mitted at
weddings

After the banquet & feast ther beginneth a vaine, mad, and vnumanerly fashon, for the Bride must be brought into an open dauncing place. Then is ther such a running, leaping and flinging among them, then is there such a lifyng vp & discouering of the damfels clothes and of other womens apparel, that a man might think all these dauncers had cast all shame behinde them, and were become starke mad and out of their wits, and that they were swozne to the deuils daunce. When must the poore Bride keepe foote with all dauncers, and refuse none, how scabbed, foule, dronken,

dronken, rude, and shameles so euer he be. Then must thee oft tymes heare and see much wickednes, and many an vncomly woozd. And that noyse and romblyng endureth euen tyll Supper.

As for supper, looke how much shameles and dronken the euening is more then the morning, so much the more vice, excres, and misnurture is vsed at the supper. After supper must they begyn to pipe and daunce againe of a new. And though the yong persons (being weary of the babling noyse and inconuenience) come once toward their rest, yet can they haue no quietnes. For a man shall finde vnmanerly & restless people, that wyll first go to their chamber dore, and ther syng vicious and naughty balates, y the deuil may haue his whole triumphe now to the vttermost.

But here let euery Christen man consider, what an vnmanerly and froward custome this is, and how vnmete a thing it is that such vncleane should be practised among Christen people, which ought to be holy. Mariage should be an inhibition and manifest condemnation of all inordinate lust, of all excres, of all wanton & vnshamefast liuing: And yet is y same chaste
estate

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estate begun with superfluitie & ryot, to the great hurt of the bodie, soules, and goodes of the yong folkes. Wher is ther any man so greatly destitute of vnderstanding, that he perceiueth not this? Why doth no man then refozme it? Wher wyll we with violence prouoke & desyre almighty God? Now go to, though the mire fall vpon your heades, we cannot do withall.

Conuenient
ent and ho
nest mirth.

Thou wilt say: what hath God the forbidden honest folkes to make mery together, or to daunce honestly in all good manner? I answer: What so ever God doth not inhibite and condemne to be syn, may not be called synne by any man. As for mirth with honesty, it is a grace and gift of God, and hereof cometh it that they of old dyd say: Honest myrth should none forbyd. Wherefore though a Christian man vse conuenient mirth wyth nourture, temperance and thankfulness, he synneth not. For God hath not inhibited men to be mery with honesty and in due season. This is manifest Ieremy. 31. And Salomon sayth: Ecclesiastes. 3. There is a time to weepe, and a tyme to laugh, a tyme to mourne, and a tyme to daunce, a tyme to embrace, and a time to refrayne
from

from embracing. In cōuenient time ther-
foze & place may faithfull Chzisten men
haue ozdinately all maner of mirth in in-
struments with honesty at mariages, oz
other ioyfull tymes, when God geueth
peace, pzosperity, and faire weather. The
abuse, the ryot and excesse (agaynst the
which onely we here speake) marreth all,
and bzingeth inconuenience in these and
all other thinges. And so after great vn-
temperate and vnmeasurable mirth, ther
foloweth cōmonly exceeding great & per-
petuall sorow. Wherfoze let all faithfull
Chzistian men take here a monition at
their weddinges, to put away all vntem-
perance, and with nurture and honour to
begin that honourable estate, so shal God
increase his grace in them, & graunt them
to liue in long and honest mirth. Or els if
they fall into trouble, he shal not leaue
them without comfort.

¶ The. xvii. Chapter.

¶ Of the first cohabitation, oz dwelling together
and loue of married folkes.

After that we now hytherto haue
briezely spoken of the election of a
comely Spouse, and of the errand
in the cause of marriage, of the Church
going

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going also, and of the declaring & confirmation of the parties in wedlock: I must declare how they both may lyue well and right together, and faithfully keepe & increase the loue and duty of mariage.

Danger
in the first
cohabitation.

And here the first dwelling together is most dangerous of all: For wher folkes neuer came together afore, and the one is not yet accustomed wyth the other, and where sometime also they are of contrary conditions & natures among them selues: there or euer they can dwell vnder one roose, and afore the one learneth to know the other, much contencion hapneth many times, and if the same be not pzevented at the beginning, ther springeth woꝝs things therof. For the deuill, the enemy of all vinity, creepeth in here also, & labourerh fast, y he may likewise haue his porcion, and that he may make the married folkes not to agree well the one with the other. Against whom they that are now married must diligently watch and fight, and geue the deuill no place, but remember wel what may folow vnto them by such to early discord. And the same may they learne by this erample folowing: If two woꝝs at the first be not coupled and ioyned the one to

to the other, they neuer are fastened right afterward. But if the first coupling & ioyning together be good, then can ther afterward no violence dzine the bozdes a sunder, yea the whole bozde doth sooner bzeak then the gluing of them together.

They therefore that are maryed must apply their speciall diligence, that their first cohabitation & dwelling together be louing and friendly, & not seperated thorough any spitefull contention, for so shall the whole estate of your mariage prosper the better, and haue the more tranquility and rest as long as ye lyue. And though ther happen to aryse any cloud of discorde, yet let them beware that at the least ther be not to much displeasure, disdaine & inconuenience. For if at the beginnyng of mariage there chaunce such rudenes and vbecomely discorde, then wyll it alway be breakyng out, euen as it is wyth great woundes and broken legs, which seldom are so thoroughly healed, but sometime they haue paine at the chaunge of the weather. Euen so if married folks behaue thē selues thus vnonestly the one toward the other at the first, & if discorde be once begun betwene them, the old canker wyl bzeade a

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gaine,

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gaine, though it be scaled afterward. The
come such vnſeemely wordes as these be:
Thus dydſt thou ſerue me alſo afore. It
were my part to learne to geue credence
vnto thee. &c. And after this maner doth y
to early diſcord, make the whole life & the
whole ſtate of mariage bitter and ſower.

How they
muſt be=
haue them
ſelues at
their ſyſte
being toge
ther.

Let euery one conſider this afore hand,
and refraine, ſorbeare & ſuffer. And if all
be not after his minde, let him remember
the wordes of Paul: One beare with a no
thers burden, and ſo ſhal ye fulfill the law
of Chriſt. Let one ſuffer with a nother. In
the meane ſeaſon let ech one learne to be
acquainted with the nature and condici
ons of the other, and to apply him ſelf ac
cording to the ſame, in as much as they
muſt needes dwel together, one enioy an
other, & the one dye & liue with the other.
Remember your ſelues well on both the
ſides, that if either of you wyl be ſo ſtyffe
minded, and ſtand ſo in his own conceyte,
ye ſhall neuer haue goodes nor good dayes
together. What auaileth you then your
own noyſome condicions? When thou
perceiveſt thy ſelfe to haue ought in thee
which doth diſpleaſe thy husband, the beſt
is that thou amend it. If any thing then
do

do displease thee, speake thy minde and that discretely vnto thy husband, to the intent that he may leaue it. If sensuality go to worke, it marreth al. With the first can we not obtaine alway, and of euery man, whatsoeuer we would faine haue. Contrariwise: Chastening hath yet her owne due time and place. The time also, and your dwelling together shal minister much occasion, so that in processe of time, many thinges shalbe more tollerable vnto thee, that at the first thou thoughtest rough, and couldst not suffer. But afore althings the pzaier of faith vnto God shall make most peace and rest. God onely hath our hartes in his hand, he can bow them and alter them as he wyll. Leau not thou now thy callyng: Whatsoeuer we desire of God in a true beliefe (if it be not against his gloze & our saluation) he wyll geue it vs. But this pzaier may not cease as Christ teacheth. Luke. 18.

As for suche as in their own ordinate lustes, not regarding this our instruction and warning, go on styll, and as sone as in their first dwelling together they finde ought in their spouse that is agaynst the, do bzaule and cry: No man, but euen the

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deuill

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deuil himself sent thee vnto me. &c. Those men doo euen lyke as one had bought a vineyard, and should go in to it afoze the time to proue the grapes, which if they were yet hard and slower, that is, vnseasonable and not ripe, hee should therefore plucke vp the vines, & destroy the whole yard. For like as here the time must be considered, so must the one forbear the other in their first coming together. And though the grapes be ripe, yet is not the iuyse immediatly wine at the beginning, but first is it must, then sweeter, at the last wyne. Yet the yeare and age maketh it in many places, the longer the better and the more pleasant. He that wyl not now tary the time, but cast out the wyne, because it is not wine by and by, but is must first, & then sweeter wine, that man must needs lacke wyne at his neede: Euen so if y wylt suffer no infirmity nor blemish, thou must take none to be thy spoule. For all men are tempted, and every one hath his own special blemish & fault, ouer & besides the weaknes & imperfection that we haue of our first father Adam. Wherefore let not every man speake & do here what so euer cometh into his bzaine, but remember

but that we al are men, & that according to the old Proverbe: In space cometh grace.

And to the intent that euery man in this enformation and in the state of marriage, ^{what married folkes owe one to another.} may behaue him self the moze handsomly, and the better, I wyl now briefly declare what married folkes (because of Gods commaundement) doo owe one to another, namely, ordinat obedience, and coniugale loue mutual, which is of al loues the greatest. For whosoever doth earnestly ponder these thinges, and considereth them well, shall not onely behaue himselfe ordinatly and louingly at theyr fyrst dwelling together, but throughout the whole state of marriage (as long as he liueth) he shall spende his time well in unity, quietnes, and in al good maner. Touching this obedience and loue matrimoniall, I will alledge the very word of God, to the intent that this instruction may generally take the moze effect, and that euery man (not folowing here the same) may know that he sinneth openly against God, & against his holy ordinaunce.

Paule. Ephe. 5. saith thus: Ye wiues submit your selues vnto your husbandes, as ^{The dutie of} vnto the ~~Lord~~ : For the husband is the ^{of wyues.} ~~head~~ of wyues.

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wines head, like as Christ also is h head of the congregation, and sauour of his body. Now as the congregation or church is in subiection vnto Christ, so let the wines also be in subiection to their husbandes in althings. First doth Paule speake of the obedience that maryed women owe to their husbandes. Let the women, saith he be in subiection, that is to say, seruiceable and obedient vnto their husbandes. And addeth thereto, that they must esteeme this obedience none other wyse, then if it were shewed vnto God himselfe. Whereout it foloweth that the said obedience extendeth not vnto wickednes and euil, but vnto that which is good, honest, and comely. In as much as God delighteth onely in goodnes and forbiddeth euill euery where. It foloweth also, that the disobedience which wines shewe vnto their husbandes, displeaseth God no les then when he is resisted himselfe.

The husband is the occasion, why women ought to be in subiection to their husbandes: Euen because the husband is the wines head. Which saying he toke out of the thyrd chapter of Gene. Where it is wrytten thus: And the
Lozd

Lord sayd vnto the woman : Thou shalt depende and wayte vpon thy husbandes beck, hym shalt thou feare, and he shall haue authoritie ouer thee. Thus writeth Paule himselte. 1. Timoth. 2. I suffer not a woman to teache or preach or to haue dominion ouer her husband. For Adam was first made and then Eua. And Adam was not deceaued, but the woman was deceaued, and brought in the transgression. For asmuch then as the maister ship & taking of authoritie vpon her, could not well be bzriuen out of the woman, therfore God to punish the synne, humbled her, made her fearefull and subdued her. Such punishment and ordinaunce of God ought they to regard, and with a good wil (according to the comaundemēt of the Lord) to obey theyr husbands, least they fall into Gods wrath, & into further punishment.

But to the intent that the husband shal not turne his autority vnto tiranny, therfore doth Paul declare after what maner How the husband is the head. and how the husband is the wiues head. The husband (saith he) is the wiues head, euen as Christ is the head of the congregacion. Now is Christ so the head of the congregacion, that he shewed vnto

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it the same thing which the head sheweth vnto the body. The head seeth and heareth for the whole body, ruleth & guideth the body, and geueth it strength of lyfe: Euen so doth Christ defend, teach, & preserve his congregacion. To be short, he is the sauour, comfort, eye, hart, wisdom, and guide therof. Therfore must the husbands be head vnto the wiues in like manner, to shew them like kindnes, & after the same fashon to guide them and rule them wth discretion for their preservation, & not with force & wylfulnes to entreate them.

How the
wyues
must obey
& behaue
thē selues.

Thurly, Paule setteth an ensample to the wiues how they must be obedient and behaue them selues vnto their husbands, and saith: Like as the church is in subiection to Christ, so let the women be in subiection to their husbands in althings. But how is the church in subiectiō to the Lord? She hath respect onely vnto him, and dependeth vpon his word. As for straunge and freind husbandes, she harkeneth not vnto them, but kepeth her selfe pure and cleane (and y^e continually) vnto him in al faithfulness. Loke what Christ comaundeth her, that receaueth she into her hart, and doth it. Contrary to Christ and with-
out

but his will & word doth she nothing. For in euery thing that she goeth about, she seeketh & enquireth for Chzistes word, she loueth Chzist onely and aboue althinges, she is glad & willing to suffer for Chzistes sake, she doth al for the loue of him. Chzist onely is her comfort, ioy & al together vpon Chzist is her thought both day & night, she longeth onely after Chzist, for Chzists sake also (if it may serue to his glozy) is she hartly wel content to dye, yea she geueth ouer her self wholi therto for Chzists loue, knowing assuredly, y her soule, her honour, body, life, & al y she hath is chzists own. Thus also must euery honest wyfe submit her selfe, serue her husband withal her power, & geue her selfe ouer freely and willingly, neuer to forsake hym till the houre of death, to hold her content wyth her husband, to loue him onely, to harken into him, and in althinges to order her selfe after his commaundement. &c.

Now foloweth it in Paul likewise what the husbandes owe to their wiues, & how they ought to loue them. He husbandes (saith he) loue your wiues as Chzist loued the congregation, and gaue him selfe for it to sanctify it, and hath censed it. &c. The

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and loue of
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husbands duty is to loue his wife'. Now is loue gentle, and friendly, she is not disdainfull, she seeketh not her own profit, she is not proude, she is not puffed up, she is not hastily prouoked vnto wrath, she taketh not a thing sone to the worst, she is not lothsome and tedious, but feruent and seruicable, & therfore (as we sayd afoze) the husband is the wines head, that is, her defender, teacher, and comfort. It needeth no further declaraciō, for asmuch as Paul him selfe sheweth the maner and fashion of the loue, that is, how they ought to loue their wiues, and saith: Ye men loue your wiues, as Christ loued the congregation. How did Christ loue the congregation? It is written: No man hath greater loue, then he that reopardeth his lyfe for his friende. Such loue hath Christ shewed to his congregation. For it foloweth in Panle: Christ gaue himselfe for it. For what intent? Euen to sanctifye it, and to cleanse it.

This is then the measure of the mutual loue matrimonial, that either party haue nothing so deare, which he cannot be content to geue and bestowe vpon his married spouse, in asmuch as it is required of him, that

How men
shuld loue
their wy-
ues.

that if neede be, he shall also not spare his own life for his spouses sake. And like as Christ thought no scoyne of his Church, despised her not, neither forsooke her because of her uncleannes and synnes: So should no Christen married man spurne at his wife, nor set light by her, because that sometime she faileth or is tempted and goeth wronge: but euen as Christ nourished and teacheth his Church, so ought the husband also louingly to enfourme and instruct his wife.

But marke and consider this wel, **O ye** How holy
 Christen married folkes, that **Jesus Christ** a thyng
 the sonne of God, and the holy **Christian** loue ma-
 Church, and the holy body of them both, trimoniall
 are set forth for an ensample or myrrour is.
 to the state of wedlock & coniugall loue.
 A more excellent, a more holy, a more goodly & purer ensamples could not be shewed.
 Thus truly must it nedes folowe, that loue matrimonial is highly accepted vnto God, as an ordinate, holy and godly lone.
 Contrarywise it must folow, that vniquietnes, hatred and frowardnes in marriage displeaseth God exceedingly. For an hygh loue is it that God requireth of married folkes, therefore synne they
 not

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not, but do wel & right, when they because of Gods commaundement, beare great friendship and loue the one to the other.

**A mā must
loue hys
wife as his
own body.**

It followeth mozeouer in Paule: So ought the husbandes to loue their wyues as their own bodies. He that loueth hys wife, loueth hym selfe: for no man hath at any tyme hated his own flesh, but doth nourish and cherish it. for this cause shall a man leaue father and mother and keepe him to his wife, and they two shall be one flesh. Therfore ought euery man to loue his own wife as him selfe. All these are the holy Apostles words, which haue this consideration: Wedlocke maketh of two persons one, for they two sayth the Lord, are one flesh. Therfore must the husband loue his wife none other wise thē his own body. And as it is a very vnnatural thing for a man to hate his own flesh and blood, euen so is it to bee esteemed vnnaturall, that one spouse should hate the other. All we cherish our own bodies, and nourish them: Reason is it then that we cherish our wiues & do them good, for they are our own bodies. And as ther is great unity & mutual loue among the parts of a mans body, so ought ther to be also betwene thē that

that are married together. Every member helpeth another, they are soye & mery together, ther is not one that checketh & upbraideth another, eueri one hath his place and office in y^e body, & doth his duty without grudging: Euen so likewyse must it be betwene man & wife. Thus much haue I shortly spoken out of Daule, touching y^e loue which is due to be had in wedlocke.

¶ The. xviii. Chapter.

How the loue, faithfulness, and duty of married folkes may be kept and encreased.

Herein nowe ought not a married man to be satisfied that he knoweth what matrimonial loue is, and how he shuld loue his spouse, but he must apply him selfe to loue her in deede, as the Lord hath commaunded him, and not that onely, but also endeavour hym selfe euer more and more to keepe and encrease the same loue. For many ther be that begyn wel to loue, but they endure not, & some order them selues after suche fashion in their lyuing, that they deserue rather to be hated, then loued. Therefore wyll I now speake a litle hereof, how the loue, faithfulness & duty of married folkes may be kept and increased. First, for as much
as

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The word
of God and
prayer.

as true loue matrimonial cometh of God and is geuen of God vnto man, there are two special meanes, namely Gods word, and the praiser of faith, that do keepe & increase it. For if married folkes harken earnestly vnto the word of God, and reade it, they learne dayly at it such thynges as augment coniugal loue. And if they pray vnto God with a true fayth, that he wyll put away al such thynges as may minish the loue betwene them, & helpe them vnto it that maye increase the same, doubtles God shall heare them. Onely let the geue them selues to continuall prayer, and to the hearing and reading of Gods word.

One hart
and wyll,

Secondly, for as much as wedlock maketh of two persons one, for they two are one flesh, sayth the Lord, therefore must they be of one hart, wyl, and mynde, and none to cast another in the teeth with his fault, or to pride him of his gift. If thy wife be not all together circumspect and handsome, and God hath endued thee with wisdom and actiuitie, then boast not thy self against thy wife, but remember how God hath prouided thee for her in mariage, to the intent that thou shouldest supply her imperfection, and that ye both

both doing your best together, might be one perfect body. If the wife be rich, and the husband poore, then let not the wyfe boast her riches against the husband, but consider that through marriage her goodes are become her husbandes also. For marriage is a mutuall fellowship and partaking of all thinges. The body likewise is more of value then the goodes. Saying then that thy body is thy husbandes, much more are thy goodes his. And thus must euery one of you iudge in others gistes, that whatsoeuer y one Spouse hath more excellent then the other, y same through marriage is his spouses aswel as his own.

One cast
not ano
ther in the
teeth.

Thirde, it doth greatly increase loue, when the one faithfully serueth the other, when in thinges concerning marriage the one hydeth no secretes nor priuities from the other, when of all that euer they ob-
tayne or get, they haue but one common purs together, y one locking vp nothing from the other, when the one is saythfull to the other in eating, drinking, and all necessity, when the one harkeneth to the other, & when the one thinketh not scoone of the other, and when in matters concerning the rule of the house, the one wil be
Service
and friend-
ship.

connsai

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counsayled and aduised by the other . But much disoord comineth of it, when the one hateth , and wyll not suffer them whom the other loueth, and cannot forsake , as namely a mans friend, father, mother, sister, brother, and such other lyke.

**Obsequi-
ousnes,**

Fourthly , let the one learne euer to be obsequious , & seruiceable to the other in all other thinges . And this shall come to pas , if the one note what thing the other can away withal, and what pleaseth him. And so from henceforth to medle with the one, and eschue the other. Some wiues are so froward, that when they husbands are mery, they are sad. And contrariwise, ther be diuers men , that fyrst desyre to medle with that thing, which they perceiue their wiues canot away wial. Some nether can nor will beare their infirmities moze nor les . Sometime when the wife is sad and disquieted, then wyll the husband haue to much sport and pastime of her. And sometime if the husband be displeased, then the wife with spitefull wordes and wanton fashions prouoketh him to moze anger. Some had rather haue their back full of strypes, then to hold their tounge and forbear a little . But where the vnderstan-
ding

ding of obsequie and obedience is, ther let euery one remember that the other hath the nature of mankynde in hym, and is tempted, let the one lend to the other somewhat in temptation, forbear with hym, and geue him the place gently for a time. And though thy spouse in his displeasure do happen for to speake an vnkynd or vngentle word, yet thinke that it was not he, but wrath that spake it.

Fiftly, there is no manner of thing that more strongly kepeth and increaseth loue matrimonial, then doth curtesy, kindnes, plainnes, & gentlenes, in wordes, maners and daedes. But there be diuers maried persons, among whom is not found a good word, but alway brawling, chiding & discord. And yet fyl they all the world with complaintes, what a miserable life they haue together, & they them selues neuertheles are gilty of their own mischief. Let them leaue their charlish fashions and be friendly & louing one to another, and then shal they come to rest. And if haply they cannot excel in that behalfe, yet let them shew a good mynde & louyng wyl in their wordes and daedes, and so shal an honest vertuous spouse be contented therw. For

Humanity
and gent-
lenes,

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eident it is y many a man would sayne
be endued with humanitye & gentlenes,
and yet by the meanes of imperfectiō, not
foz any frowardnes, he cannot. One man
also is of an heauier nature thē a nother.

They must
secretlye
keepe no
euyl wyll
in theyr
mynds but
tell theyr
griefe.

Sixtly, it likewise keepeth & increaseth
loue matrimonial, when the parties swel
not one against another, & when eyther
openeth to other their griefe in due tyme
and with discretion. Foz the longer a dis-
pleasure oz euyl wyll rageth in secret, the
wozs wyl be the discozd. The deuyll also
sometyme maketh their hartes so hard and
stiffe, that at the last they both become
crooked vessels. Therefore (I say) would I
haue the due time obserued, because that
ther is some season in y which if griefes
were shewed, it should make greater de-
bate. As if thou shouldest tell it thy hus-
band, when he is out of pacience oz moued
And specially who so speaketh to a dzon-
ken man, oz talketh with him that is not
at home. Therefore Abigail perceyuing
Nabal her husband to be dzonken, would
not speake her mynde vnto him vntyl the
morning. 1. Reg. 25. Thus ought euery one
to waite his conuenient and due time.

With discretion I say, must it be done
also,

also, for some shew their griefes so vnmanerly, so spitefully, & so vncurteously, that they make now a greater discention then was afore. And if the one of a good faythfull meaning, beginneth to speake to the other, the same shall not onely take indignation at him wythout pacient hearyng out of hys tale, but also begyn to make spiteful rehearsals agayne of new. Remember your selues well both of you, for if you so continue in dissention, brawling and chiding the one wth the other, truly ye cannot haue Gods fauour. For who so wil be forgiven of God, must and ought first to be at one with his neyghbour, and also to forgive him hys trespass & fault, according to the words of the Lord Mat. 5. 6. 18. So sayth Paul Ephe. 4. Though ye be angry, yet synne not. Let not the sunne go downe vpon your wrath, neyther geue place vnto the backbiter. &c. Let al bitterness, fierceness and wrath, roaring and cursed speaking be put away from you. Be curteous one to another, and mercyfull, forbearing one another, euen as God for Christes sake hath forgiven you.

Seuenthly, Children begotten in wedlocke, are a very sure bonde of matrimony.

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nial

Children
begotten in
marriage.

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nial loue . And therfore the Latinists call them Pignora. Now is Pignus as much to say as a pledge, or gage, or pawne . And the children begotten in lawful marriage, are as a pledge & surety of the loue that cannot be parted a sunder. For how canst thou at any time be deuided from thy married spouse, by whom thou hast children? If thou wilt say: Take thou one & I wyl take another, yet hath either of you in that one child something which pertaineth to your selfe: For certayne it is, that the child cometh of you both. God also bringeth it so to passe, that sometime the childre looke like the father, sometime like the mother, sometime they haue the condicions & similitude of you both. And this God ordaineth, that the loue may be the greater in marriage. Now when thou wyfe doest loue those your children as thou shuldest, bringest them well vp, art diligent in looking vnto them, & canst take payne with them, then louest thou thy selfe in thy children, and geuest him also an occasion to loue thee better than he bid, so that with the payne and trauayle that thou hast about the children he is pacified. Like as it is in dede the dutye of euery married man

man, not to be vnpatient with hys children, or churlish to his wyfe, which hath labour and paine inough already with the children, although her husband were of a gentle nature, and not doggish.

And those wyues, which beyng made fruitful of God, do bring forth many children, and haue all their daies much great paine, trauaile, labour, & disquietnes with them, may not thinke (as some do) that they be moze unhappy and infortunate, then those that haue no Children at all. They should rather consider, that to be fruitful, is in Gods true eternal word commended as a blessing of God, and that all such wyse and noble men as feared God, haue euer esteemed it for a singuler prosperite, honour and wealth. Item that all holy and famous women of the old testament did mourne, complaine, and were ashamed of their vnfruitfulness. Upon a time ther came a famous womā to Rome to the noble Cornelia Grachi, & shewed her her treasure, as namely her precious Jewels, rings & chaines of gold, precious stones and oꝛnamentes, & required Cornelia that she should shew her her iewels also. Then that noble Cornelia brought

To bring forth children is the blessing of God.

Children at womens best iewels

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forth her children, shewed her them, and sayd: lo, this is my worthy and precious treasure, that all my mind standeth vnto: yea, the treasure that onely reioyceth me, and is to me dearer then all the iewels vpon earth.

This did an Heathenish woman: what shouldest thou then do thou Chzisten wife which oughtest by right to know, that God bleth thee to great honour, when hee causeth thee to beare childre, which afterward maye serue him and the whole countrey, and may come to be honest folkes, and a perpetuall commendacion to thee: The holy scripture also sayth euidently, that a wife is in the worke of God, & serueth him when she bringeth forth children, & gideth them wel. Therefore whatsoeuer she therein doth and suffreth, she must gladly do it, and suffer it for Gods sake, and put her trust in God, that he which putteth her to that paine and labour, can also shew her both comfort and helpe: Yea, she may not doubt, but be certained at Gods hand, that whatsoeuer she faithfully and obediently suffreth and doth with the children in marriage, it is no les good worke in the syght of God, the almes geuing, praier, or mortifying

tifying of the body. For that is her crosse which the Lord hath layde vpon her to beare. Paul saith also. 1. Tim. 2. The woman brought transgression into the world but she shall recouer her honour againe by bearing of children, if she continue in the faith, in godly loue, in the sanctifying, and in nourture. This should Chriſten wiues remember in all their crosse, & to be glad, willing, and of a good courage herein. And who hath shewed thee (O woman) all the griefs, anguiſhes & troubles, al the paines and miferies that those wiues haue which bring forth no children? It may chaunce, that they haue more misery & paine in another sort, then thou hast with thy children. And that haply they haue here rest and good daies, and yet synne therein with pride, deintines, voluptuousnes, wantonnes, idlenes, nicenes, and such infirmities so that here vpon earth they get little honour and woorthpp thereof, and must haue eternal paine in the world to come. This I say against froward and wicked wiues, and not against those that would be glad to take any payne and labour, so that they might haue children, and do lye meekely, vertuously, and honestly.

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Stepchild-
dren & step
mothers.

The women also which are married vnto such men as haue had children by their former wiues, must be earnestly exhorted to shew them selues vnto those motherles children, no stepmothers friendship, but a right motherly faithfull kyndnes. Haue compassion (O Christen woman) vpon those young innocent Orphanes, which know not, nor haue any comfort nor help vpon earth, saue onely thee. Consider that God the Lord hath ordained thee (in stede of their own mother) to be vnto them a right true mother, & requireth thee to loue them, and to do them good. Woe vnto thee if thou doo the poore motherles chyldren harme. Remember that they are thyne own husbandes natural flesh and bloud, and that it is an vnnaturall thing to hate them which (on thy husbandes behalf) pertaine partly to thine own body, & ar thine own. Thinke vpon the word of truth: w what measure ye meat, with y same shal it be measured to you agayne. What a great grieve would it be to thine hart, if thou knewest now y thine own children whom thou barest in thy body, should (after thy death) haue a stepmother, which wold be rough & churlish vnto the: Doubtles those

les those childrens mother y^e dead is, had
in her death no lesse care for her children.

Therefore as thou wouldest haue thine
own children intreated (if thou shouldest
now dye) so deale thou also with them y^e
were hers and thy husbands together. Or
els looke verely to haue of God the same
measure that thou hast geuen. Be sure
also that God wyl not heare thee when y^e
praieest the Lords praier, for as much as
thou wilt not heare the poore Orphans y^e
cry vnto thee, O deare mother. Thys I
say, because experience learneth, that (by
reason of stepchildren) the loue matrimo-
niall is not onely diminished, but euen vt-
terly excluded. Neither gendzeth it vnity
when a man intending to commend hys
first wife, doth it either out of measure, or
els first of all when he findeth fault in his
new wyfe. For such prayse doth she con-
ster to be made to her dishonour & shame.
Namely, that her husband in comendyng
his first wyfe, doth it to her reproch. I
speake not this to y^e intent that a married
man shoulde speake euil of his honest wife
which is departed, but that euerye man
which is now married again, may comend
his former wyfe in due season, and with
measure,

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measure, yea and in such sort, that his present new wife haue none occasiō to thinke that it is done to her dispraise.

**Trouth &
faith must
be kept.**

Eightly, the loue matrimonial is excellently wel kept and increased thozow nurture, cleaunynes, trouth and faith, if they be stedfastly obserued together. Let the husband content him onely with his wife and so order him selfe with wordes, manners and gestures, that the wife may perceiue that he holdeth him onely vnto her. Let the wife keepe no lesse trouth & faith, being honest & not shameles toward her husband. Againe, let her geue him due beneuolence, & be not contrary vnto him nor brawle with him: For such frowardnes geueth oft great occasion, and ministreth impediment to Matrimony. Wherefore let euery one here remember the wordes of Paul: For the auoyding of whoredom, let euery man haue his wife. There hath not the wife power of her own body, but the husband. Againe, the husband hath no power of his own body, but the wife. &c. as we sayd afoze in the tenth Chapter.

Cleaunynes

Let euery womā also beware of misgouernance & stuttishnes in rayment, yea in euery thing, that w^d vncleannes she make
not

not her selfe hated of her husband. Lyke-
 wise must thei both beware of eueri thing
 y^e prouoketh to adultery or ministreth any
 vnfaithfull suspicion. As to be drunken,
 to haue wanton or priuy cōmunication, to
 vse euyl company & like pastime, to haue
 fellowship wth light persons, to resoꝛt vnto
 suspicious places, to stand with suspicious
 folkes, to weare wanton rayment, to be e-
 uer at light games, to run to euery daūce,
 to play in eueri street, to tary litle at home
 to be lesse content at home then any wher,
 to murmur, chide, and to sigh at home. &c.

An honest wyfe ought not behynde her
 husbandes backe, to haunt any euyl com- Conuersa-
 pany to be bancketed, neyther to go any tion.
 wher without her husbandes knowledge
 & leaue. Much lesse ought she to take vpon
 her any far iourney. And if her husband
 be gone forth, or be not at home, let her
 hold her selfe as a widow & lyue quietly,
 and byng no man into the house in the
 meane season, neyther run out, nor byd
 guests, to y^e intent that ther grow no euyl
 name or fame vnto her ouerthrow. Nei-
 ther shuld the one to y^e other boast or shew
 of suspicious gifts & presents: neither the
 husband to cōmend other wines afoꝛe his
 own,

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own, or above his own. Neither is it the wifes part to exceede in praising another womans husband, least the one suspect the other. The wife must take thee for fairest and thy husband hold thee best favoured.

Gelowsy.

And for asmuch as gelowsy is a speciall euyl disease, and a great noysome plauge in wedlock, therfore married persons must put it away, or at the least & asmuch as in them lyeth, tame it and suppres it. And namely, beware thou wife that thou impute not adultery vnto thy husband, because he hath sometime spoken with another woman, or looked at her. Agayne, thou husband must not be so soze tempted, as to mysintreat, to blame or to smite thy innocent wife, neither to lay vnto her such thinges as she neuer thought vpon. Likewise thou husband mayest not deny thy wyfe to make conuenient and honest chere with honest folkes. For though all old wise & prudent men would haue women and horses kept in good nurture and gouernance, yet may ther be to much done herein, as well as in other thinges. There is an old prouerbe: The bow wyl breake, if it be to soze bent. Item, nothing may continue, that is not borne vp. Therfore

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an honest married man should forbid his wife no convenient honest mirth, but geue her leaue, to the intent that she may afterward be the moze willing with the children in other trauaile and paines taking.

It besemeth no discrete honest husband ^{Boasting} to commend his wife to much befoze other ^{or praising} men. Collatinus Tarquinius lost his noble Lucrecia, thow his inordinate praysing of her. Yet much les becommeth it to the to be shameles in disclosing the priuities of marriage, as many filthy persons vse to do. Likewise besemeth it no man to prouoke his wyfe in brynging in naughtye persons, or in keepyng them styll in his house, neither to cause his wyfe to be yll spoken of. If Menelaus had kept Paris without, he had saued Helena his wife. Neuertheles every honest wife must faithfully, and at all tymes keepe her honesty, though her wicked husband geue her many prouocations. Remember alway the sentence of Salomon: When a woman loseth her honesty, then hath she lost her chiefe treasure, neither hath she any moze, but is contempned and despised as the myze in the stretes.

Hereto serueth it also, that the wyfe
may

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Behauior
with ser-
uauntes.

maye not make her selfe to familiar, to friendly, or to priuy with her seruants or household folkes, least they should be bold to talke, to iest, or without reuerence to behaue them selues with her, as one seruing maid would do with another. Thou wilt say: I cannot be so boysteous nor shewe my selfe so terryble. Now go to if thou wilt not be feared in thy house as a dame, yet hold thee so vnto them that they may stand in awe of thee, that they be not so rash and so bold of thee, but shewe thee reuerence, being shamefast and well mannered toward thee, as the mother in the house. For thou oughtest with no man to be so familiar, so friendly, and so homely, as with thy husband. Likewise also must men behaue them selues vnto their maydens in the house, and commit al the rule & punishment of them vnto their wyues, and not to meddle with the seruauntes against them, except the wife would deale vnreasonably and wyfullye with their poore seruantes. Contrarywise the wyfe must not take vpon her the rule or punishment of the men seruauntes: for hereof commeth great vnity. Like as when the husband medleth too much with the womē seruants,

seruants, and the wife with the men seruants, there riseth great suspicion and discention among maryed folkes.

¶ The. xix. Chapter.

¶ Of conuenient carefulnes, and iust keepyng of the house lyke Chyristen folke.

If thy wife be vertuous and trusty, let her be also carefuli in keepyng and prouiding for thy house. For such study, & ordinat care gendzeth great loue and encrease thy substance. For such study & care is not forbidden. For the godly Patriarch Jacob thought it necessary for him and his wife to be studious for their household. Paul affyrming also the same: If a man prouide not for his own household, he denieth the faith, and is worse then an infidel. Wherefore all that Christ speaketh against carefulnes, he speaketh it against all inordinate mistrusting and to much couetous care and sorrow, that desperatly and insatiably tormenteth and bereth the minde. Ordinate care expelleth idle slouthfulness, and moniseth vs of our duty and iust vocation. Which care onely looketh vnto God the authour & geuer of al, to him we prayeth to prosper and blesse all that we goeth about. Whych prayer of fayth hath

Gene. 30.

Math. 6.

Prou. 30.

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Ordinate
care.

Ephes. 4.

Luke. 12.

bath her fourme and circumstaunces tending vnto Gods glozy. Two things I aske of the Lord: Remoue from me vanity and lies, geue me neither pouerty nor riches, onely graunt me a necessary liuing, lest I being to ful, deny the, saying: Who is the Lord? And lest I constrained thorough pouerty, fall to theft and forswear the name of my God. This ordinate care and study must be take, that ye may haue to succour the needy, and to set forth your children, and that your selues want not and so by your idle ignaue ye be onerous and a burden to other good men. Labour to haue wherewith to liue in age, if God call you to it. Who so bath stolen sayth Paul, let him now steale no more, but labour with his hands some good occupacio, that he may haue to helpe the needy. And as for them that inordinately care and study to be rich, and to haue more then is necessary, they fall into the temptacions and snares of the deuil, and into many lustes (as saith Paule) which doo wne men in perdition and dampnation, sodenly fall these rich welthy bullockes from their goods and Gods, euen their euil gotten, woost kept, and woost of all bestowed

wed Hammons.

Whatsoever is to be done without the house, that belongeth to the man, and the woman to study for things within to be done, & to see saved or spent conveniently what soever he bringeth in. As the byrd flyeth to and fro to bring to the nest, so becometh it the man to apply his outward busines. And as the dam keepeth the nest, hatcheth the eggs, & bring forth the fruit, so let them both learn to do of y^e vnreasonable fowles or beastes created of God naturally to obserue their sundry properties.

The man in his gayning & occupying must be iust and faithfull, feruent, diligent and earnest, making althing substantial & sure, and without any deceit. For faithfulness euer abideth, when vnfaithfulness and craftyness destroy them selues: as ye see in the faithful dealing of Iacob, & in the couetous deceit of Laban. The word & promise of an occupier must be as firme and fast as a rock of stone, faith & trouth concerneth many mens occupying, when vniust dealing bring them out of credit. Gene. 31.

Let not a man meddle with vnhonest occupations not necessary for a common wealth, but as Paul commaundeth with

L. J.

such

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such as are good and profitable for the city
or country without deceit, & every man
to meddle with, and in his own calling,
neither taking other mens lucre, nor en-
uying other mens profit, but walke ordi-
nately, and quietly labouring with their
own handes, auoyding vsury, but doying
to other as thou wouldest bee done vnto
thyne own selfe. And if thou (for all thy
true and iust dealing) yet prosper not, sub-
iect to many euill chaunces, whereof the
world is full: yet bee thou content wyth
Gods wyll, for the pouerty of the righte-
ous saith Salomon, is better then the in-
finite treasures of the vngodlye. And a
pece of bread, or a melle of potage wyth
quietnes, is better then a fat Dre wyth
brawling. Many men haue great goodes
with much vquietnes & litle honesty, for
he hath set his soule to pledge, forsaken
God, & taken the deuill to helpe him to lye
and to deceiue, that he might be ritch, to
leauie his good to an vknown heire. Da-
uid saith, folow not him that doth euill,
because thou seeest him prosper in his wic-
kednes, for he shal sone be cut down lyke
gras, and like the floure vade away. But
put thou thy trust in the Lord, & do right,
dwell

Psalm. 36

dwel in the Lord, and get thy living with truth and iust dealing. And create not, no; bee agreued with hym that prospereth in his own way, and leadeth a wycked lyfe, &c. Unto this holy Psalm let every Christian man attend. The wiues working place is within her house, there to ouerse and to set al thinges in good order, and to beware that nothing be lost, seldome to go forth, but when vrgent causes call her forth. And therefore Phidias that ingenious workeman, intending to describe an honest saythfull huswyfe, dyd set her Image vnder the shel of a Shaille, signifying that she should euermore keepe her owne house. Necessary it is that we know these common sentences and learn them by hart: Thou must not regarde what thing thou wouldest faine haue, but what thou canst not lacke. Stretch out thine arme no further then thy sleue wyl reach. What soeuer thou needest not, is to deare of a farthing. Who so spareth not the penny, shall neuer come by the pound. Sparing is a ritch purs. A thing is sooner spared then gotten. Spare as though thou neuer shouldest dye, & yet as mortal sped meaurably. To spare y thou

Phidias.

Common
sentences
for the kee
ping of the
house.

L.y.

mayest

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maiest haue to spend in honesty for Gods sake, and in necessity, is well done. Thy sparing is but vaine when thou art come to the bottome. Begin euery thing in due season. Whatsoeuer thou mayest do to night, differ it not tyll to morow. That which thou canst do convenientlye thy selfe, commit it not to another. If thou wilt prosper, then looke to euery thing thine own self, let it not be lost that may do any good in time to come. Spend no more then thou wotest how to get it, when thine expenses and receites be a like, a litle losse may ouerthrow thee. Spare for thine age. Take paines in thine youth. Bye such thinges as y^e neede not to repent thee thereof, vile pedlary bringeth beggery. Aray thy selfe honestly. Holde thy children in awe, and they shal haue thee in reuerence. Much spending and many gistes, make bare celars and empty chests. Cuil fellowship and vaine pastime marieth pouerty, and begetteth a sonne called dirision, liueth gorgeously and costly in excesse, and leueth thee a farewell, whose name is this: In thine age go a begging. Such and many mo godly and wise sentences are found in Salomons prouerbes, in the Preacher, and

and in Iesus Sirach, which an honest housewife must take heede vnto.

¶ The.xx.Chapter.

¶ How married persons shall behaue them selues not onely in woorkes of mercy, but also in the crosse and aduersityty, & with their seruantes.

If Christe married folkes thozow their iust labours and Gods blessing obtaine ritches aboue necessitie, then let them remember Paules exhortacion, saying: 1. Tim. 6.
Commaunde the ritch men of this world that they be not hie minded, nor trust in transitory ritches, but in the liuing God which geueth vs althinges abundantly to enioye them. Charge them to do good, and to be ritch in good woorks, to geue with good wyl, to distribute, laying vp treasure for them selues against the time to-come, that they may lay hand of eternall life. For when the Lord shall come to iudge the quick and dead, he shall say to the merciful: Come hether ye blessed of my Father and take the kingdome prepared for you from the beginning of the world. For when I was hungry ye fed me, I was thyrst, and ye gaue me drinck. &c.

Geue almosse therfoze of thine owne substance, and turne not thy face away from

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the poore. Shew mercy after thy power: If thou hast much, geue plenteously: If thou hast lyttle, geue thereof after thy power. For a good treasure shalt thou lay vp in store for thy selfe agaynst the day of trouble. Yea that small substance whereof a poore man geueth almes, pleaseth the Lord much better, then when wealthye men geue their lyttle of their great ritches. Example in Luke. Remember the comon prouerbe: That thou sparest from geuing for Gods sake, shall the deuyl cary another way. So sayth Salomon. Some man geueth out hys goodes, and is the ritcher; but the niggard hauing inough, wyl depart from nothing. And yet is he euer in pouerty. He that is lyberall in geuyng, shall euer haue plenty. God increaseth loue, and fauoureth marryed folkes, because they shew mercy and charitie to the needy.

Affliction
teacheth vs
to knowe
God.

And if God maketh the ritch man poore, he doth wel: For he seeth that if he should haue ritches, he would be to proude and forget God and him selfe also. With pouertie therefore and affliction wyl hee nourture his children, so to teache them hys wayes, least in aboundaunce and wealth

wealth they runne after their own waies
 and lustes. For tribulation and aduersi-
 ty are the fyre and salt that purge and
 preserve vs from styncking, and doo not
 destroy vs, but they teache vs to put our
 trust in God, and not in our selues, nor
 in no creatures. They drawe vs from
 transitozy thinges, to fasten vs sure vnto
 God. And because we should not be con-
 demned with the world, he plucketh vs
 with hys crosse from the world. In to the
 which troublous estate of the crosse, whē
 marryed couples be cast of God, then haue
 they the most present consolations out
 of the scriptures to comfort them, and to
 cause them to reioyce in their afflictions.
 As are the holy Psalmes of Dauid, and
 also the godly ensamples of the deare be-
 loued faythfull Seruauntes of God, as
 were Job, Abraham, Jacob. &c. Item the
 woordes of Christ saying: Who so wyll
 serue me, let hym daylye take his crosse
 vpon him, and folow me.

Tribulati
 on is fyre
 and salt.

1. Cori. ii.

Math. 16.

John also and Paul are full of comfort
 in their Epistles. When any of the ma-
 rryed persons be tempted or troubled with
 sycknes or any other fortune, then should
 the one comfort the other with these com-

John. 16.
 Hebre. 11.
 12. 13.

L. iij.

comfortable

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forstable ensamples, Psalmes & sentences of Gods spirit, full of all consolation, one suffering with the other, for so shal the affliction and crosse be easelier borne, & loue mutual moze increased. True loue sheweth her self most clearly in trouble & sickness. And if the one grudge at the others sickness, he doth against Gods wyl. And if he reioyce at her, or she at his affliction, it is a token of litle loue, except hys reioyce be in the Lord, so to conforme him to the similitude of his Sonne Christ, that hee might be lyke him in glozy.

How ser-
uauntes
must be in-
treated.

Iob. 31.

Paul comaundeth you to do to your seruantes that which is iust and equall, lovingly and friendly vsing them, remembering that your selues haue a mayster in heauen. Learne of Iob also the same. For your seruauntes are of Gods creation as wel as ye, dearly beloued & his chosen children also, yea & your brethren and sisters in Christ. Let then, therfore for their labours haue their couenient foode and wages, be not bitter, hard, nor iniurious vnto them in no wyse. A great offence it is before God, to keepe the labouryng seruantes wages from him. James saith vnto such ritchy men: Behold the hire of the labourers

labourers that haue reaped downe your
fieldes (which hire ye haue kept back by
fraud) cryeth, and the complaynt of the
labourers is entered into the eares of the
Lord of Sabaoth. Ye haue had good daies
vpon earth, & lyued at your pleasure, and
delighted your hartes, but it is onely a-
gainst y day of your slaughter. So James
saith, that the defrauding of mens wages
wyl be at last a slaughter. Many men vse
their seruants as slaues and beastes, and
therfore is their extorted seruice vnprofi-
table and vnfaithfull to such cruell May-
sters: More faithfull is the seruice done of
loue, then for feare and compulsion.

Againe, the seruant must lay a part all
euill condicions, pryde, vnfaithfulness, The dutie
of seruants
brawling and murmuring, prating & tales
telling, remembryng Dauides exhortacion
saying: Ye seruants be obedient to your
maisters with feare & trembling in singe-
nes of your hart, as vnto Christ, not with
eye seruice as men pleasers, but euen as y
seruants of Christ, y ye may do the wylle
of God from your harts with loue. Think
that ye serue the Lord, and not men.

¶ The. xxi. Chapter.

¶ How Children shoulde bee well and godlye
brought

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brought vp.

Great ioy and quietnes it bringeth to the Parentes to see their Childzen godly and vertuously brought vp.

And againe besides the sorrow that euill brought vp childzē bring to their parents, yet shall they render a straight reckning to God for their euill bringing vp of them.

The women should nourish their owne childzen with their owne brestes, or els if they may not for weakenes, yet ought they to seeke honest and godly pourses of sober liuing, that with their milke they might drinke also vertue. And the parents, especially the mother must endeavour to speake fyrst to the child perfectly, plaine, and distinct wordes, for as they be fyrst enformed to speake, so they will continue.

Caius &
Tiberius

Caius and Tiberius the sonnes of Cornelia Gracchi were ornate and eloquent in their speech, for theyr mother was eloquent of tounge.

And euen from their infancy forth let the parents teach their childzen no fables nor lies, nor no vaine nor light communication, but that onely which is godly, honest, grane, and frutefull, let it be planted in their new harts. They must teach them
first

first certaine godly sentences, though they yet cannot vnderstand them, yet let him comend them to memory, & practise them in speech till they may hereafter the better perceiue them, as are these folowing.

As certainly as thou seest the heauens & the earth, so certainly must thou know, y there is one inuisible God, one alone for all sufficient, hauing his being of himself, and all creatures their being of him.

Heauen & all that was made is of Gods own creation. God is the most high goodnes. Without God there is nothing good. God needeth no creature to be ioyned with him in his deedes and counsels, to forgiue, damne, saue or help. It is he alone that vpholdeth al y world, pserue th it, & geueth euery thing, the life, & being which it hath. He is louing, gracious and mercifull to them that do beleue and trust vpon him.

God is true and iust, and holy in all his works. God loueth vertue, and hateth syn & vice. It is good that God commaundeth, and euil that he forbiddeth. God punisheth synne and euill. A man must loue God aboue althinges. He may not murmur against God, but be willing and thankfull in all aduersity to beare it. He must
call

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cal onely vpon God, and complain to him onely in all his neede . And here must the chilozen be taught thus to pray, Our father which art in heauen. &c. and to expze the articles of our faith distinctly and perfectly. And in pzoce of time learne them truly to vnderstand them, & the ten commaundements also by hart. Then teach them y Prouerbs of Salomon, & the booke of the Preacher, & such common sentences as are these: Vertue excelleth althings. To lye is the most shamefull vyce of all. Thou shalt hurt no man, but pzofit euery man. Speake euyl of no man. Backbite no: curse no man. All men are bzethren. And such lyke goodly sentences, let them be planted into young hartes. Aboue all thinges shall the Parents godly & honest conuersation in the pzeence of their chilozen, teach them moze vertue & goodnes, then their wordes. For wordes althoug they may do much, yet shal good enlāples of liuing doo moze to the youth. Let not your chilozen be conuersant wyth euyl persons and lyght company, let them not heare vicious no: wanton communicatiō, no: see no synfull sightes. The Parentes must vse them selues befoze them
as

as befoze God and al honest people. Cato the wyse Senatoz of Rome, expelled Titus flamentus out of the counsell, onely because y^e in the sight of hys yong daughter he embraced his wyfe.

Chyisten folke shoulde remember the fearful sentence of Chyist, saying : **Math. 18.** Who soeuer geueth occasion of euyl to any of these young chyldzen that beleue in me, it were better for him to be drowned with a mylstone tyed about hys necke. Thou must diligently beware, lest any in thine house geue any euyl ensample, & speake that that nought is in their p^resence. And take hede lest thou receyue any person into thine house, that may either by word or dede corrupt thy chyldzen or seruants. Remember that euyl speache maye soone corrupt & destroy y^e which thou hast bene long in planting and building. Wanton and euil cōmunication (sayth Paul) corrupt good maners. And begin betimes to plant vertue in thy chyldzens brestes : for late sowing bringeth a late or neuer an apt haruest. Young bzaunches wyll bee bowed as thou lyst, but eld trees wyll sooner bzeake then bow. And whatsoeuer good liquoz is put first into a new earthen
pot,

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pot, it wyl k  pe the sent therof euer after if it stand therein any season.

And as for the yeres to set the childe to the scole, first consider the apt sharpnes of wyt, for some are apt at five yeres, and some not before. vi. or vii. yeres. And what they shall be first taught, it is told before.

And here must ye chuse out discret, learned and godly maisters for your children, which shall according to their capacities gently and wysely instruct them, as is contained in their Primers in English, and Dialoges, as are ther made for them. Which when they can reade both printed and wrytten letters, and can wel commit that which they haue learned to memory saying it distinctly and perfectly by hart, then let them learne to write, to cast an account, to cipher, adde, subtrah. &c. And let them exercise their pen and their tounge in reading diuers printed bookes pertayning to y   holy scripturos, & let them come to heare y   true Preachers of Gods word, but in any wise let them not be at the papisticall preachings. And wh   they come home fr   any good sermon, aske th   what they haue bozne away, and exh  rt them to marke diligently another tyme, and to rehearse

rehearse it whē they come home. Let them say the graces at the tables. Let them prepare the table, and serue you thereat, cleanly & manerly. Let thē spend all their time in vertuous vses, and neuer be idle, for the time of youth is p̄cious, and passeth away swiftly. Be ye circumspect & parēts, Math. 10. in feeding and apparelling your children, let them not be pampered vp to delicately with meates and wines, nor yet araided to sumptuously and p̄ciously, Daniel was as wel liking, & as pure of complexion with a meale of potage every day, & a draught of water, as were they ȳ were fed every day at the kinges table. Exces of meates and drinks in youth, & gorgeous apparel, is the dore vnto gluttony, dronkenness, & lechery and the way to pride & all maner of vice, neuer to be pluckt from them in age. For the which enormities and vices their parents & vpbringers shall geue a straight reckning vnto God: let not thy youth run out of thy dozes, nether by day or night lo out thy lifēce, & take a reckning of their behauour in thine absence. Suffer them not to come into any light wanton company.

See that ye correct them duely and discretely for their faultes so ȳ they stand in
great

Correct.

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great feare and awe of you, and if wordes will not reclaime them, then take the rod or weapon of correction discretly vſed. For the rod of correction miniſtreth wiſdome, but the child ſuffered to do what he liſteth, **Prou. 29.** is the confuſion of his mother. And whoſo **and. 13. 22** ſpareth the rod hateth the childe, but he **and. 23.** that loueth him nouriſheth him in time, the childes hart is ful of ſolishnes, but the rod of correction diueth it forth: better it is the childe wepe then old men. See that they pick not, ſteale not, nor vſe no vnlawfull games, be not to roughe nor to haſty with them, but ſo order your ſelues to the that they may both loue and feare you.

¶ The. xxii. Chapter.

Childzen wher vnto they be apt, let them learne that ſcience or handy craft.

Conſider well whereunto thy childe is naturally enclined, and vnto that occupaciō let him be put. Many men now a daies, albeit they ſee their childzen apt vnto letters and good learning, hauing ſubſtaunce inough to finde them thereat, yet wyl they not ſuffer them to continue therat, becauſe them ſelues cannot fauour it, or els they ſee no aduauntage wordly to folow, but great trouble and perſecution, which

which woꝛldly men in thus doing declare them selues vngodly, destroyers both of them selues, their childꝛen, and of al common wealthes and congregations.

For what publike wealth, towne, city, why men
or parish can be well gouerned, without nowe set
the Prince, Ruler, Priest, or Bishop be not their
learned in Gods law, Prophets, & in his childꝛen to
Gospel? What is the cause of al this dis- scoole.
cention, cruel persecution, tyzanny, euill
lawes making, vniust actes, false religiō,
wicked ordinaunces, and vngodly decrees
and institucions: but onely the blynd ig-
nozance of vnlearned rulers? which mea-
sure althings after their own fond fleshy
affectes and reason, bysides all scriptures,
and would haue their own carnall wyls
to stand in the stæde, yea rather to be a-
boue God and his lawes. In tymes past
when men saw so many spiritual promo-
tions vnto ritch bishopricks, Beneficies,
Deanries, Abbeis, Priories, Chaunceler-
ships. &c. then they did set fast their chyl-
dꝛē to scole, to make them popish priests,
ydeleye to lyue by other mens sweates.
But now they see how laborious and pe-
rillous an office it is to preach & to teach
Gods woꝛd purely, freely, and faithfully,

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and how vnthankful an office it is to rule
Cominalties after iustice and equity, and
what an heauy intollerable labour it is to
minister iustice & iudgement after Gods
word, looking for no aduantage, but to be
a comon seruant for the comon wealth su-
staining such intollerable burdens, labors
and perils as the office duly ministred as-
keth: no man is glad to haue his childe
learned vnto such vnprofitable & labori-
ous endes. It was once an holy sacrifice
to God for a man to dedicate his daughter
or sonne vnto Fraunces, Clare, Benet,
Thomas, Austine, Mary. &c. idely to lyue
in all filthines, when ritches, dignities, &
worldly vayne worship & priuate profite
folowed, or rather when they graedely as-
pired and folowed it. But now when the
comon labour, godlynes & the publik pro-
fit of al comon wealthes & congregations
depend vpon it, no man regardeth neither
good learning nor vertu, so far of are they
now to set their children to godly scoles.
When youth was nothing apt to good
letters, & when ther was no good learning
nor no good teachers, then well was he y
might set his child to scole. But now whe
youth was neuer so apt to good learning,
as

as it is this day, learning and good letters neuer so plenteously flourishing, restored and redact into such a compendious clere brieznes, neuer so good diligent & learned Maisters, neuer so plenty of so good and plain booke printed, neuer so good chepe, the holye Ghost as it were into mens mouthes mercifully offering his gistes, & yet wyl ther no man open his mouth, his eyes to see so cleare light, noz his eares to heare so pure, manifest & wholsome doctrine, even the word of their owne saluation. For our vnthankfulnes therfore all these infinite heauenly benefites shall be taken from vs, & geuen to some other nation, as to the Turkes and Jewes, which shal thankfuller then we receiue them. And we shal haue the popish priests with all papistry, haltered and captiued vnder hardnecked Pharaon in myze and clay, neuer to be deliuered out of that proud seruitude of hys intollerable bondage.

But now therfore, O ye Christian Parents, seing that your youth is now in the fauour of God, endued with so good wits, and enclined vnto good letters, let not the graces and gifts of God be offred you in vain, but exercise them in good authours

M.y.

both

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both Greeke and Latine & noble histories, in Logike, Rethorike, and in the tounge. Let them reade the holy Bible, and commend it to memory, and so shall they in tyme to come be profitable vnto the common wealth, wherunto they be bozne.

And such as are apt to handy occupations, let them be set to them which be most profitable & necessary for a cōmon wealth. As for wanton paynting & caruyng with such like, they are moze curious then necessary. And consider that al iust and true occupations iustly executed & vsed, Gods blessing maketh them to prosper, and the true doers and labourers in their calling, his blessing maketh them ritch. Euery man to put his child to that maister which is most excellent & cunning in that craft, it is no nede to monish, nor to exhort your childzen to be true, of few wordes, saythfull in oordes and promises, diligent & seruiceable to euery man, obedient to their Maisters, cleanly, quick, handsome & wyl- ling to do their commaundements.

Traueling
among
strangers.

Now when thou hast perfectly learned thy craft, it shall be profitable for thee to trauel into strange countries, to see the working & handling therof among other nations,

nations, wherby eyther thy selfe mayest learn both a perfecter practise, & also moze experience, or els they of thee may learne the same vnto thine own profit. And in so traueling, hold thy selfe modest, styll, and sober, medling not beyond thine own facultie. Be gentle, friendly, faithfull and curteous to them, confirming thy self vnto their honest fashions & godly maners. Beware of euyl company and dronkenes, beware of light & wanton women, learne no vice nor euil maners of them, but onely vertue & such occupations as are profitable. Bying home cunning & vertu, and no syn nor euyl maners, of which y shall see to much, & to litle of that good is. Cut clothes and iagged, & all to hacked hosen disfigure and defoym honest persons, & beclare light men & wantonnes in the hart.

But befoze all these experieces seeking, see that thou prouidest thy chilozen honest Mates (if they desire it) and let them rather lyue together at home, and not one to depart any long tyme from the other. For traauyling into straunge cuntryes byng some euyll disposed persons into great inconueniences and naughtye lyuing, as it was woont to bee sayd of the

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Rome runners neuer to be good after.

¶ The.xxiii. Chapter.

How yong women should be apparelled.

Let not your young daughters be to proud and costly apparelled, but modestly & honestly, for this gorgeous apparel is nothing els but a minstrelsy, piping vp a daunce vnto all lechery. Remember that Peter sayth: that the apparel of womē may not be outward in brydded outlaid hēre, which is an whorish fashion, nor in hanging on of gold, or putting on of costly, gorgeous flaring clothes. &c. The outward light apparel declareth a corrupt, proud, and synful inward hart. Let shamefastnes, chastitye, modestye, meekenes, few wordes, sadnes & sobriety be the yong womans apparel to set forth her beuty. For after this maner in the old time (saith Peter) wer holy yong women decked of their Matrons, & were obedient to their husbands. As was Sara vnto Abraham, calling him Lord, whose daughters ye are as long as ye do wel. Let the examples of Rebecca & Rachel be at your eyes, which godly and faire women desiring & seeking the loue of their husbands, wer glad to please them. Learne also of Paul

Paul how to tyze your selues. Beware ye
wound not you pouertye and proud hart
with to precious and sumptuous apparel: 1. Tim, 2.
If ye wyl go forth in your proud aray, so
neglect you the doctrine of God, and pro-
cure your selues damnation.

But if ye say ye decke your selues to be
the moze clenly, and so to please your hus-
bandes: I tell you againe, that there is a
meane and measure in euery thing, and ac-
cording to euery state and degræ ther is a
comely apparell, which comelynes & mea-
sure no honest husband nor honest wife
wilbe glad to transgres and excæde. Such
exces and pride may procure the dishone-
sty and harme to thy husband.

As for gentlewomen and such as are of
noble byrth, whether they may excæde in
light and wanton apparell, or in apparell
to costly: I will first aske them whether
they be Christen & faithfull women, or vn-
faithfull. If they be unbeleuers, then let
them walke as they list, & the moze gorgi-
ous tenderlinges they be, the better shall
they please their head the Deuill. And see-
ing they haue wanton proud spirits, they
must nedes haue like garmets to declare
what they be within in hart & mind, with

whether
gentlewo-
men maye
go so rich
ly appareled

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these women I wyll not wzeſtle. But if they be Chriſten ſaythfull women they may know that the holy Apoſtles Peter and Paule haue wꝛitten their exhortacions foꝛ ſober apparell, vnto them which haue ſuch ritches and iewels, ſtones, gold and ſyluer, and not to poꝛe women that haue them not. Seing then that the word of God is pꝛincipally ſpokē to you that be gentlewomen of noble parentage (which haue theſe ritches and iewels) to lay them away withall your pompe and pꝛide, and wil be taken foꝛ Chriſten folkes, then follow you the exhortacions of the miniſters of Jeſu Chriſt.

Moreover ye ſhould remember what is the very nobility, and what maketh gentlemen and women, that it is not apparell, but meekenes, gentle behauiour, diſcrete conuerſation, pꝛudence, wyſedome, learning and vertue. And they that in Chriſt Jeſu are baptiſed, are baptiſed into one body of Chriſt, wher we are all one, & no difference betwixt noble noꝛ bloud, poꝛe noꝛ ritch Galat. 3. And therfoꝛe in this reſpect there is no boalt to be made of bloud, but remember the noble Queene Yeſter, which ſayd: Thou knoweſt my ſtate
Lord,

Lord, and that I hate the signe of pzehe-
mince and worshop which I beare vpon
my head, what time I must go forth to be
sene, and that I abhorre it as an vnclean
cloth, and that I weare it not when I am
quiet alone by my self. God therfore hath
geuen you ritches to distribute them to
the poore, & not to mayntaine your pryde
therwith. So wer iewels bestowed euen
among the Heathen, for at Rome was a
law called Lex Oppia, wherby all pompe
and excesse of rayment was forbydden all
honest women, & they were commaunded
that none (how mighty or ritch so euer
they were) should not weare aboue an
ounce of gold vpon their bodies.

Cyprian saith that women, albeit they
be ritch, yet therfore ought they not to
vse the more pompe & pryde, but to know
those onely to be ritch, which are earnest
in godly woꝝkes, and helpyng the poore.
A shamefull and blasphemous thing it is
to weare siluer, gold, veluets and sylkes,
and to suffer the poore to want clothes and
foode. Yea, she that proudlye decketh her
self, destroyeth her own soule, and geueth
other folkes occasion of destruction. For
she stirreth vpeuyl affections and lustes

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in them that beholde her, yea such one is
poyson and sweard to them that see her.
Neither may such gorgeous flaring proud
women be iudged godly nor honest. And
1. Cor. 11. therfore sayd Paul: That euery woman
comming into the Church to pray or to
heare the word preached, must be honest-
ly couered, and especially her head, for if
she come in bare headed, or shewing any
part of her heere (as some lay it out, and
many haue borrowed heere) she dishone-
steth her head which is her husband: let
them therfore be decked & couered with
comely veales, for the angels which are y
Malac. 1. Ministers & messengers of God behold the.
And what madness were it to come in to
the church vnder a pzetence of humblenes
to pray to God for grace, where by such
proud fashions thou prouokest his heauy
wrath vpon thee. It were better for such
people to be thrust into a sack, with a mil-
stone haged about their neckes (as Christ
sayth) drowned, then thus to offende any
one of the least in the congregation.

What shame God thzeatneth vnto such
proud persons, ye may reade Esay. 3. say-
ing: That for their chaynes of gold they
shall haue halters of hempe, and fetters
and

and colers of yzon: for their musck and pomanders, they shal haue stinck: for their boydzed heere, euery man shall see them balde: and for their stomachers of gold, they shall weare sacke, which all wyth a miserable destruction of Israel and Iuda by the Assirians & Babilonites came iustly to passe in the dayes of these kings, Joachas, Ioachim, & Zedechias. Wherefore let euery honest woman, according to her state and ability, be comely, cleanly, & honestly apparellled, auoyding al fluttishnes and vncleanes, & so teach their children, & refraine from all exces & superfluity, that God may be praised, and no man offended at your apparell, rather garnished wyth vertue and outward honesty, then wyth pride, which procureth you enuy, & it wyll in conclusion haue a shamefull fall.

4. Regū,
22. &c.

¶ The. xxiiii. Chapter.

How daughters and maydens must be kept,

Now to returne to yong daughters how they should bee instructed in prayer & knowledge of their Christian religion, according as it is set forth in Dialoges & instructions of y^e Christiāns, yet shall they not be to busy in teaching & reasoning openly, but ther to vse silence, and

silence.

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and to learne at home, openly to heare,
and at home let them reason & teach eche
other. Neither would I haue them euer
shut vp as it were in a Cage, neuer to
speake noꝛ to come foꝛth, but some tymes
to see the good fashions and honest behavi-
our of others: Foꝛ to keepe them euer in
mew, is inough either to make the sturke
fooles, oꝛ els to make them naughtes, whe-
they shall once come abroad into compa-
ny. As foꝛ this thing euery discret parent
shall know by the foresaid rules how to oꝛ-
der them, to auoyd al wantōnes and nice-
nes in wordes, iestures & deedes, to eschew
all vn honest games & pastimes, to auoyd
all vn honest loues and occasions of the
same, as vn honest dauncing, wanton com-
munication, company with ribauldes and
filthy speakers. Teache them to auert
their sight and senses from al such incon-
ueniences, let them auoyd ydlenes, be oc-
cupied either doing some profitable thing
foꝛ your family, oꝛ els reading some godly
booke. Let them not reade bookes of fables
of fond and light loue, but call vpon God
to haue pure hartes and chaste, that they
might cleaue onely to their spouse Christ,
vnto him married by fayth, which is the
most

most purest wedlocke of vs all, pure byr-
 gins, being both maryed and vnmaryed.
 Cuyll wordes sayth Paule, corrupt good
 maners, vncleannes and couetousnes, let
 them not once be named among you, nor
 no foolish ribaldry talking, nor light iest-
 ing, which are not comely, but be occupi-
 ed in pzaiers & thanks geuing. Bookes of
 Robin hood, Beuis of Hampton, Troilus
 & such like fables, do but kyndle in lyers
 lyke lyes and wanton loue, which ought
 not in youth with their first spittle to be
 dronken in, least they euer remayne in
 them. If ye delight to sing songs, ye haue
 the Psalmes and many goodly songes and
 bookes in English, right fruitfull & swete.
 Take the new testament in your handes,
 and study it diligently, and learne your
 profession in Baptisme, to mortifye your
 flesh, and to be renued in the spirit, learne
 the vse of the Lordes Supper, to remem-
 ber his death, and to geue him perpetuall
 thanks for thy redemption. Mothers
 must also teach their daughters to worke,
 to loue their husbandes and childezen, and
 let them lay their handes to spyn, sewe,
 weaue, &c. For the noblest women both a-
 mong the Heathen Romanes & Crækes
 and

Learn the
 to worke.

The Christian state

and Heb2ues, had great commendacions
for they2 buswisely working with they2
hands, as ye may reade of Salomon, say-
ing : He that findeth an honest faithfull
woman, she is more worth then precious
perels. The hart of her husband may sure-
ly trust to her. All the daies of her life wil
she seeke his profit. She occupieth wool and
flaxe, & laboureth gladly with her handes.
She is like a marchants ship. &c. It is ex-
pedient that a man handfast not his daugh-
ter before he hath good experience of her
buswifery, and gouerning of an house.
For it becometh her better to haue a paire
of rough and hard hands, then to be say2e
and soft glittering with ringes, or coue-
red continually with smoth glones. And
let the parentes beware that they bring
them not vp tenderly, wantonly, and di-
licately, or to nicelye. And at due tyme
let them be prouided for, so that they may
gouerne their owne houses with they2
owne husbands.

¶ The. xxv. Chapter.

Of Diuor2e.

Here should I also say somewhat
concerning diuor2e, because it lieth
vnder the tytle of wedlock (and is
permitted

permitted for the wealth & health of men) if other Christen learned persons had not witten sufficiently therof afoze. Againe, the matter of diuorze belongeth rather to the office of Iudges, then to such priuate persons as I here wyte vnto. Yet for the opening of the cause I wil make this short declaration.

First, that is called a iust diuorze, when as eyther party may take the other again, so is it in the liberty of the faultles party to mary another. And therfore did Christ tel the Jewes y their diuorze, which was for euery light cause they listed (their owne hardnes so requiring) was no true or iust diuorze, but a permission for theyr owne hardneckednes, vnto the which failed diuorze, Paul hauing respect said constantly to them y so lightly when they listed wold haue a bil of diuorcement: To the married, not I, but the Lord commaundeth, that the wife be not diuorced from her man, but if she be, for any light cause by any such Jewish permission for their hardneckednes sake (for such fashions become not you which are Christened) yet let her abyde vnmarried, or els be reconciled to her husband. And lyke wise of the man.

Diuorze.
Crasinus
in his In-
notacions
vpon the
1. Cori. 7.

Diuorze

The Christian state

Diuorces-
ment is a
medicine.

Diuorice is permitted of God for the wealth & medicine of man, & for amende-ment in wedlock. But like as all manner of medicines (& specially some as they that go nighest death, as to cut of whole members. &c.) are very terrible: So is diuorice in deede a medicine, but a perylous and pitifull. Now ther be found surgeons that haue good fortune and grace of God in cutting of whole members, yet let euery one of vs beware, that he neede no such medicine. Euen so must al married folkes most diligently eschue all occasions of diuorice, and know that they must proue a painfull medicine, if they will haue diuorice to be their comfort.

Diuorice
may not
bee made
for euery
cause.

Secondly, no man ought to thinke, that it is lawfull for him to put away his wife for euery cause he listeth. For when the Pharises asked our Lord if a man might put away his wife for euery cause he listeth, he answered: No, and sayd: Who so putteth away his wyfe, except for y^e cause of fornication, and marieth another, breaketh wedlock. &c. Likewise sayth he also Math. 5. And so sayth Paul: Unto the married commaund not I but the Lord, that the wife seperate not her selfe from the
man

man. But if she seperate her selfe that she take none other, or els be reconciled to her husband. Likewise must the husband do toward the wife. Therfore is it a vaine opinion to thinke (as some do) that they must straight way be diuorced when the husband cannot agree with his wife, for any matter partaining to the house, and so forth for al maner of occasions they list. They should rather looke to be at one againe. And if the one be turned from the other, to come againe together shortly.

Thirdly, though they be perswaded to haue lawfull occasions of diuorcement, yet may they not be iudges in their own causes, nor take ought here in hand by theit own authority, but let their matter come before their ordinate Judge. For no law permitteth the here to do after thine own pleasure, what thou thinkest best.

No man
maye di-
uorce hym
selfe.

Fourthly, the Judges also may not se-
perate married folkes immediatly and in
all the hast, but attempt all maner of re-
conciliation, and differ the diuorce while
ther is hope of amendement and vnitie.
Agayne, weigh the matter with discreti-
on and grauity of iudgement, and ponder
this wel, that wher as are right occasions

Judges
may make
diuorce.

The Christian state

of diuorice, they ought to lay no snare vnto the innocent, neyther to permit the vicious person to haue his wylfull purpose.

The causes of diuorice.

Fiftly, what the ryght occasion of diuorice is, hath Christ mencioned in the Gospell, as namely whoredome or adulterie. With the which no doubt he hath not excepted lyke and greater occasions, but vnderstode and comprehended them therein. For the holy Apostle also did leaue 1. Cori. 7. infidelitie as an occasion of diuorice. Manifest it is also, that wedlocke was partly instituted for the escheuing of adultery. Wherefore when the guilty party is diuorced, the vngilty is at libertye to marry againe, if he or she cannot lyue sole, according to Maule: If thou canst not be chaste, marry, for better it is to marry, then to burne in concupiscence.

Moreover, the faithful & vertuous Emperours, as holy Constantine, Theodosius, Valentinus, Anastasius and Iustinian decreed other things also to be lawful occasions of diuorice, as murther, poisoning, and such like, as it is euident in Cod. lib. 5 Tit. 17. de repudiis &c. Euery reasonable man then consider, that God ord dayue wedlocke for the honesty and wealth of man,

man, and not for his shame & destruction. They therfore that in no case wyll helpe the oppressed person, nor in any wise permit diuorice to bee made, doo euen as the Pharises which by reason of the commaundment of the Saboth after the letter, suffered men to be destroyed and perish.

Sixtlye, the Papistes haue forbidden the innocent and vngilty party to marry after the diuorice made: which yet was nothing els but violently to cast a snare about peoples neckes, and to draw them vnto vice and syn. For the diuorced could not refrayne, and to mary they were not permitted, therfore with violence were they forced vnto whoredome. But Paule sayth otherwyse: Better is it to marry, then to burue, and God ordayned wedlocke for the auoyding of whoredome.

The vngilty may marye after & diuorice.

As touching the person that committed the offence to y diuorice, he was punished with death, what neede we then to reason for the mariage of the vngilty? Therfore wher as som obiect Pauls words saying The woman is bound to the law, so long as her husband liueth, but when her husband dieth, she is free to mary vnto whom she wil, onely that it be done in the Lord.

The Christian state

It hindzeth not our purpose : for where as the adulterer doth yet liue , it is against Gods cōmaundemēt, which hath condemned him to death already, therfore in such a case the faithfull esteemeth him but dead, though (thozow the negligence and sufferance of the world) he be yet aliue. It is no reason that such sufferance should debar the vngilty from his freedome and right, seing the iudges do not iustice.

Thus much thought I with few words to speake concerning diuozce . And heare withall do I hartely exhort all faithfull married folkes , that they Christenly and louingly agree among them selues, and so liue , that they nēde no diuozcement.

Therefore must they hartely call vpon God , that he wyll haue mercy vpon them , & graunt grace vnto them (& al such as are married) y they may liue wel and vertuously together.

Amen.

(*)



**¶ A Table wherein thou
shalt fynde in what leafe e-
uery Chapter beginneth, what is con-
tained in the same Chapter, and
also of all other principal thinges
contayned in this booke.**

(†)

¶ The first Chapter.

**Who instituted Wedlocke, where and
when, for what end. &c.**

Fol. 1.

The creation of the woman.

Fol. 2.

Adam and Eue were marryed.

Fol. 3.

**The occasions of loue and consent in Ma-
riage.**

eodem.

The knot and couenant in marriage.

eod.

¶ The second Chapter.

What wedlocke is.

Fol. 5

¶ The third Chapter.

**The declaration of wedlocke therein de-
scribed.**

Fol. 6.

**No man may seperate that God hath cou-
pled together.**

Fol. 7.

¶ The fourth Chapter.

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P. iij.

Reli.

The Christian state

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Reli.

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